

THE CHURCH OF THE PONDS

1710 - 1935

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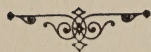
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The Church of the Ponds

THE CHURCH OF THE PONDS

A HISTORY WITH REMINISCENCES

1710 - 1935



In Commemoration of the 225th
Anniversary, November 10th
to December 1st, 1935

Oakland, New Jersey

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What Is The Answer?

By Albert Payson Terhune

¶ At the crossing of the ways, stood the Church. For many decades it stood there, a beacon to world-weary souls, a refuge for the poor in spirit, for the afflicted, for the heaven-seeking children of God. Generation after generation entered its hallowed portals, to seek closer communion with the Saviour, to rise from the Communion Table with the peace of forgiven sin.

¶ In my own early childhood, nearly sixty years ago, I was taken thither, to worship. For the best part of a half-century thereafter, I attended its services whenever I was in this region. To me it was, literally, The House of God. As time went on, the men and women who once had knelt there with me passed on to their Higher Reward. The Demarests, the Bushes, the Hoppers, the Foxes, the Garrisons, the Posts, the Goodmans, the Bogarts and the rest. But their descendants continued to hold high the Torch. Even as today they hold it high; and forever will hold it.

¶ At the portals of the Old Ponds Church halted the dust-smeared charger of George Washington, more than a century and a half ago, while its rider passed humbly into the sacred edifice to pray and listen to the word of God. In through that door, year after year, trod later Americans, to draw closer to their Creator and to learn more of the Scriptures.

¶ When the Old Ponds Church fell upon evil financial days, my own blameless father volunteered his services, free of all charge, during the summer Sabbaths when he was supposed to be resting from his clerical labors of the winter months in New York; to preach to a congregation he loved. It was his sole way of helping to keep the Torch aglow—that and his money gifts to the Cause.

¶ Today, the building's ancestral roof is sagging. The ancient walls have many loosened stones. The sweet windows, which so long let God's sunlight pour in upon the bowed heads of worshippers, are shattered by vandal hands; the benediction of the elements is turned to a furtherance of the edifice's decay. Into the slimy marts of trade the Building itself has been tossed. "The Glory Is Departed." My father's mighty voice is gone. So is the Holy of Holies.

¶ Shall we let those hallowed stones be cast aside, as no longer of worth? Are we to discard the shrine where Washington knelt in prayer for the salvation of his newborn country? Are the hard-earned sums of money, which our ancestors wrung from the soil and donated to the Church, to be counted as lost?

¶ My friends, the answer is with YOU. Almighty God made this house His Tabernacle. Are we, his children, to permit His Dwelling place to be offered for sale as "A Desirable Business Site?"

¶ Think it over.

Sunnybank,
November 1, 1935.

Ponds Church

By Dr. William H. Rauchfuss

Dear Church, Thy Spirit sure will live
As in the past, Thy love to give
Unto our blest posterity
The same as Thou hast unto me.

The Church is not of brick and stone
But of the Spirit, that alone
Doth constitute the essence true,
And reverence is but Thy due.

Old Ponds, we love Thy very name!
Why should we not, with Try great fame?
For patriotic pioneer
So long ago was faithful here.

Let me my memory now brush!
My grandsire, Peter Quackenbush,
Was born at Yawpo Eighteen-three,
And as a boy attended Thee.

And so because of sacred tie
Thy praises worthy I would cry;
Thus help, right now, to consecrate
Thy blessed reputation great.

God grant that all will work and see
That you live another century:
Old Ponds, receive all honors due,
While those who love You pray for You.

Preakness, N. J.
September 27, 1935.

Foreword

In preparing this work in commemoration of the 225th anniversary of The Church of the Ponds, most of the material used in the booklet, "The Bi-centennial of the Church of The Ponds," was included. The address on that occasion, June 22, 1910, of the Rev. Dr. E. T. Corwin, historian of the Reformed Church of America, is printed in its entirety, together with excerpts giving greater details of certain events taken from the address of the Rev. Peter Quick Wilson, given on November 30, 1876, when the church observed its 166th anniversary. Mr. Wilson's material is shown in brackets throughout Dr. Corwin's discourse, except where otherwise noted.

Dr. Corwin searched many authorities for his material, and some of it was obtained from original sources while on a trip to Holland. The material in the Appendix is entirely from Dr. Corwin.

As may be seen by the contents of this book, much original material has been added in an effort to have this work as complete as possible in the limited time given to its preparation. The reminiscences of Dr. Peter Edward Demarest are especially valuable historically, for he was clerk of the Consistory in 1879 and it was in the destruction of his home by fire that the original early records of the church were lost.

The articles regarding the Sunday School, the Ladies' Aid Society and the Church Organs are contributions from the undersigned who regrets that he has not had more time to edit a more pretentious volume in behalf of Old Ponds.

HARRY GALE McNOMEE.

Oakland, New Jersey,
November 1, 1935.

Grandfather of Vivian Kenney

LINES BY AARON G. GARRISON

(Written About 1876)

This ancient temple of the Lord,
Wherein is preached his holy word,
Stands firm and strong. 'Tis holy ground,
And here the saints of old were found—
In child-like faith, in humble prayer,
Beneath the Heavenly Father's care.
Our fathers and our mothers dear
For many years have worshiped here;
May all their offspring faithful prove,
To sing God's praise and tell His love;
May blessings rich, as in the past,
Be here enjoyed while time shall last,
And honor, praise and glory given
To the Eternal Three in heaven.

The History of Old Ponds

A church in America which has reached its Two Hundredth Anniversary deserves special congratulations from other churches as well as from all friends of religion. There are not many churches in our land of such an age and still fewer of a greater age. For our country is still a youthful country and our populations have been more or less restless and inclined to move about. But here at Ponds, the people have been more stable and this church has reached the remarkable age of two full centuries.

I have been requested by your worthy Consistory to give the Historical Address on this occasion. I have always felt a warm interest in Bergen and Passaic counties as my mother was born at Preakness a century ago, and as a boy, I often visited that locality. And my first pastoral charge was at Paramus, with which church this church was in union for forty years, 1748-1788.

In reference to Reformed churches older than your church, allow me to say that up to the present year, there have been ten of these churches in the states of New York and New Jersey able to celebrate their two hundredth and fiftieth anniversaries. The first of these was the Collegiate Church of New York, 1878; Albany, 1902; Flatbush, Flatlands, Bushwyck and Gravesend, 1904; Kingston, 1909; and this year, 1910, the churches of Harlem, Bergen and Brooklyn, may celebrate their Quarter-Millennials. There are twenty-four other Reformed churches in these two states which are between two hundred and fifty and two hundred years old; and during the present year, two of these, your church and that of Franklin Park are celebrating their Bi-centennials.

And it is very appropriate for churches to take advantage of occasions like Centennials to review their histories; to gather together the main facts, to consider, although briefly, their origin and manner of development, that they may the better understand their position and go forward with new energy and success in their Master's service. History, when properly presented and appreciated, is always instructive and stimulating. Man alone, of all the creatures of earth, has, properly speaking a history; and that history is expressed in the accounts of the various organizations and institutions which he has formed, either, for his protection, or for his advancement in business, civilization or religion. The larger records of human progress are necessarily made up from the records of smaller communities and individuals. In ecclesiastical affairs, therefore the histories of individual churches have their importance. Every congregation should take special pains to keep its records as fully and accurately as possible as material for its history; and such records should every half century or century be digested and written up for the particular church's own benefit, and to give its quota of material for the more general history of the denomination to which it belongs, as well as for the history of the Church in general.

Early Dutch Settlers.

The first settlers of our country were almost all of them children of the Reformation, and this circumstance constituted a natural heritage of intelligence, with a comparative absence of superstition, and an unhampered opportunity of development in general knowledge and religion. On the other hand, in a new country which was a wilderness, there were great practical difficulties in maintaining the ordinances of religion. Churches, however, began at once to be planted wherever a few families settled, and notwithstanding all the difficulties in the way, they grew and multiplied, until a half score of them, as said, have already celebrated their Quarter-Milennials, while twice as many more have already celebrated their Bicentennials.

During the century and a half before the American Revolution, although Dutch immigration had long ceased, about a hundred Dutch Reformed churches were established in New York and New Jersey. To have founded those churches in a wilderness, and to have kept them supplied with pastors in those early days, when there were no colleges or theological seminaries in the land, implied not only great enterprise, but strong religious principles. Most of the ministers had to be sought in Holland and this involved not a little difficulty and expense.

The country settled by the Dutch and called New Netherland, embraced the land between the Connecticut and Delaware rivers and this was held by the Dutch for about fifty years. Then (1664) Charles II. of England resolved to seize it by force, and so sure of success did he feel, for he had deliberately deceived the government of Holland, that before the starting of his fleet, he gave the whole of New Netherland to his brother James, the duke of York and Albany. And he, in turn, while the fleet was yet on the sea, and before the actual conquest, in order to raise money for his extravagances, sold to Berkeley and Carteret that part of New Netherland which constitutes our present State of New Jersey. Berkeley soon failing, West Jersey was set apart as his portion, for the benefit of his creditors, and East Jersey remained to Carteret. After the latter's death in 1679, East Jersey was sold to a company of twelve Quakers, with William Penn at their head. These are known as the Twelve Proprietors. Each of these sold out one half of his interest to another, so that East Jersey became the property in 1682 of Twenty-four Proprietors, representing almost every religious denomination. This was done from motives of policy.

These proprietors had each of them an interest in about 10,800 acres of land, or nearly seventeen square miles. Either of them could have his share set off to him in lands yet unappropriated, or could sell out his interest or a portion of it, or all of them together could deed away large tracts of land. This was generally done through some fully authorized attorney. The Earl of Perth became one of these patentees for a large tract of land in this part of the province, and some of the first lands sold in these parts are signed in his name. The first grant from him covering lands about the Ponds is known as the Johnson and Willocks Patent.

Before the English conquest, the Dutch had done very little toward effecting settlements in New Jersey. A few families had settled before 1664 at Pavonia and Hoboken and on Bergen Hill. Some others had begun to penetrate into the interior by going up Newark Bay and following the Hackensack and Passaic rivers, when the country fell into the hands of the English. But the English rule greatly stimulated emigration from New York and Long Island into New Jersey, because of the greater freedom enjoyed under the Proprietors, and Dutch churches in New Jersey began to spring up rapidly. Between 1660 and 1785, a period of 125 years, there were no less than seventeen Dutch churches founded in New Jersey and just over the line in Rockland county, New York, or an average of one new church every seven years. These churches are as follows: Bergen, 1660; Hackensack, 1686; Acquackanonck, 1693; Tappan, 1694; Belleville, 1700; Ponds, 1710; Fairfield, 1720; Schraalenbergh, 1724; Paramus, 1725; Pompton Plains, 1736; Clarkstown, 1749; Totowa, 1755; Montville, 1756; English Neighborhood, 1770; West New Hempstead, 1773; Saddle River, 1784; Ramapo, 1785.

First Settlers at The Ponds

The country round about the present Ponds Church began to receive permanent settlers a little before the year 1700. There were ten families located at Ponds and five at Pompton. Among the earlier settlers or owners of land for six or eight miles hereabouts occur during the following half century, the names of Ackerman, Berdan, Bogert, Brockholst, Bush, DeBaun, Demarest, DeWitt, Doremus, Garretson or Garrison, Hallenbeck, Hennion, Hopper, Jones, Kipp, Post, Quackenbush, Ryerson, Romeyn or Romaine, Schuyler, Shuart, Snyder, Storms, Van Allen, Vanderhoff, Van Houten, Van Voorhees, Van Winkel, Ward, Winters, Young.

The locality about this church because of several small bodies of water in the vicinity, began to be called Panna, presumably a Dutch word for Ponds, although I do not find Panna in Dutch dictionaries. The bounds of the original Bergen County were also legally fixed in 1710, the same year in which this church was founded, but Bergen County then included also the present counties of Hudson and Passaic. The Pequannock river from Mountain View to Newfoundland was then made the county's western boundary. The descendants of the original Dutch settlers of Bergen County remained by far the chief part of its inhabitants until about 1850. The older people up to that time preferred the Dutch language in their homes, and retained all the special virtues of their ancestors—their industry and cleanliness and love of flowers. And for a century and a half (1700-1850) the western half of New York City depended largely upon Bergen County for her supply of milk and vegetables and flowers. And they also loved the church. The Ponds church was the sixth Dutch church established in New Jersey. She was also the first church in the state established north of Hackensack and Acquackanonck. The founding of this church came about in this way. Religious services began to be held occasionally here as an outstation. References in the correspondence of the ministers of Hackensack and Acquackanonck with Holland speak of services held

't Noorden, at the North, and Ponds was for a considerable time the largest settlement north or northwest of Acquackanonck. In the course of time, when there were twenty-five or thirty families in a settlement, the officiating minister, after consultation with the leading men, would appoint an elder and deacon, and such an informal procedure in those days, constituted the formation of a church, and thus the Church of Ponds was founded.

First Historian of This Locality

There are no original documents now known to exist giving 1710 as the date of the founding of this church but that is the year given by the Rev. Garret C. Schanck in his extensive historical researches three-quarters of a century ago. He settled at Pompton Plains in 1837, and remained there sixteen years. He wrote the first history of the churches of this section, and also the genealogies of all the old Dutch families hereabouts. In his day he had yet the privilege of conversing with a number of old people who were the grandchildren or great-grandchildren of the first settlers. Not a few old Dutch Bibles were then yet on hand, most of which have since been carried away by descendants moving elsewhere. These generally contained the family records very completely with notes occasionally of important passing events. Also ancient patents and deeds were yet often found among the families two or three generations ago, which have since been carried off by descendants. I myself know of such a patent for a tract of 600 acres in Lower Preakness to have been carried off to Chicago about 1860. This was a Patent to George Du Remos and Cornelius Kip, 1723, and then in possession of the late Nicholas Kipp, of Preakness. An abstract may be found in the Corwin Genealogy, 258. Now this Mr. Schanck gives us the date of 1710 for this church, and there can be no doubt of its correctness.

Taking this date for granted, then, we at once notice that from the founding of this church until 1845, a period of 135 years, covering two-thirds of her entire history, she never had a pastor all to herself, but was during all that time in combination with one or more neighboring churches, with a corresponding loss of regular Sabbath services. Sometimes ministers came only once a month, or at the most, only once in two or three weeks. If the good people of the Ponds wanted to attend services elsewhere, when not rendered here, it would, at first, have been necessary, apparently, to have started on Saturday afternoon. For during the first fifteen years of this church, 1710-1725, her nearest neighbor was the church of Acquackanonck, which was then, by the circuitous paths to be followed, twenty or twenty-five miles away. And when in 1725 the Church of Paramus was founded, now ten miles distant, the distance then, over a rugged country and through the forest would have been much further. More likely some good elder would invite the people to come together on the Sabbath, to hear the reading of the Dutch Bibles, and to join in singing some of the melodious Dutch Psalms, and to hear a sermon read from a book.

Division of the Subject

In considering the combination of this church with other churches, we will notice that

1. For thirty-eight years you were in combination with the Church of Acquackanonck, now Passaic, on the south, under Domines Bertholf, Coens and Van Driessen, 1710-1748.

2. Then for forty-five years you were in combination with churches on the east, with Paramus, Ramapo and West New Hempstead, under Domines Vander Linde and Leydt, 1748-1793.

3. During the next forty-seven years, you were in combination with the nearer churches of Wyckoff and Preakness, under Domines De Witt, Demarest, Kuypers and Thompson, 1793-1845.

4. And since 1845, a period of sixty-five years to 1910, covering about one-third of your history, the Church of Ponds has had their own pastors, without sharing their services with other churches, and these pastors have been twelve in number.

During these two centuries there have also been about twenty years of pulpit vacancy, or one-tenth of the entire period.

FIRST PERIOD, 1710-1748

The Ponds church was at first in union with the Church of Acquackanonck (now Passaic) on the south for thirty-eight years. There was no church at Paterson for nearly half a century (1755) nor at Pompton Plains for a quarter of a century (1736) after the founding of the church of Ponds.

Domine Bertholf, 1710-1726

Guilliam Bertholf was the first Dutch minister in New Jersey, and therefore the first to officiate in this section. The story of his life is interesting. He was born at Sluis in Holland in 1656, and united with the church there when twenty-one years of age. He became a schoolmaster. That office in that country and in those days included that of chorister and reader of the Scriptures at church services. The chorister sat directly in front of the old-fashioned high pulpits and behind the communion table, and read the commandments and the chapter and led the singing. The minister only made the prayers and preached the sermon. But, if there was no minister present, then this chorister would read a sermon from the works of some Dutch divine.

In 1683 when Bertholf was twenty-seven years of age, he concluded to come to America. His coming probably had some connection with the coming of a band of Labadists about that time. These were a pietistic sect, a little fanatical, but very sincere and earnest in their Christian character and labors. The first Frelinghuysen, 1720, was of the same character. Allusions in the Amsterdam correspondence suggest such relationships. This was nineteen years after the English conquest. His first home in America was at Bergen, where he remained for seven years. He united with that church soon after his arrival; and inasmuch as teaching was his profession, he taught school there and led the religious services in the church, for there was no settled pastor there for ninety-seven years after its organization. In 1690 he removed to Acquackanonck

and the next year to Harlem, and the following year to Hackensack, teaching and conducting the religious services in all these places. His services seemed to be in great demand. The schoolmaster was also the comforter of the sick.

And so pleased were the people of Hackensack and Acquackanonck with his services that in 1693 they requested him to go to Holland at their expense to secure regular ordination to the ministry, and to come back fully equipped as their pastor, and able lawfully to perform all ministerial duties. But he did not go to the Classis of Amsterdam as we might have expected, but to the Classes of Middelburg. His trial sermon before this classis was from that beautiful and comforting text, "Come unto Me, all ye that labor and are heavy-laden and I will give you rest." He was ordained as pastor of the churches of Hackensack and Acquackanonck on September 16, 1693. This was the first example of sending a man to Holland for ordination.

He reached his field of labor on February 24, 1694, and began at once an unusually active ministry of thirty years—a ministry of untiring faithfulness and of phenomenal success. It extended over a vast range of country. For fifteen years, (1694-1709) he was the only Dutch minister in New Jersey, and had the sole spiritual oversight of all the Holland communities in the Province. He prepared the way for the founding of the Church at Acquackanonck; and he actually founded the churches of Tappan and Tarrytown in New York; and in New Jersey, the churches of Freehold and Middletown, of Raritan, Three Mile Run and Readington, of Belleville and Ponds, of Schraalenberg and Paramus, and perhaps of Richmond on Staten Island. He acted the part of a missionary to all the surrounding country, going about regularly to all these fields. He was the itinerant Apostle of New Jersey. Rev. Joseph Morgan, of Connecticut, finally relieved him of his distant charge in Monmouth County. He became pastor of the Presbyterian Church of Freehold in 1708. Out of zeal for the Gospel, he learned Dutch and preached to Bertholf's Dutch churches in Monmouth county.

Now it was this devoted and evangelical man, so active and enterprising, seeking out every little settlement in the forests however distant—it was this man who sought out your ancestors on this spot, and after occasional visits organized here this church two centuries ago. Soon after his return from Holland he bought a small farm of thirty-seven acres at Hackensack, of John Berry. There he lived and from that centre he made his long evangelistic tours. Think of his lonely rides on horseback from Hackensack northward to Schraalenberg, six or eight miles, and on to Tappan, eight or ten miles further; of his more frequent rides to Acquackanonck, five or six miles, and occasionally thence down to Belleville, five or six miles further, perhaps sometimes taking a boat down the Passaic; and thence going on to the Raritan settlements and even to Monmouth county.

And several times a year he made his visits to that little settlement in the northwest—the Ponds Church—which was by the paths then followed at least twenty-five or thirty miles from Hackensack.

The whole intervening country was a primitive forest. There were no roads or bridges. He had to ford the streams. There may have been some sort of trails through the woods by blazed trees, or he had to find his way by following the streams or by the compass. And when he reached the distant settlements, he had only a handful of people for an audience; but these had few advantages and were always eager to hear the Gospel. On all these trips there were also couples waiting to be married and plenty of babies to be baptized.

The Domine's Routes

We cannot help speculating a little on the routes the Domine may have taken when visiting the Ponds. From Hackensack he may have followed along the Saddle River as near as practicable, on the edge of the upland to Paramus and the present Ridgewood, and thence along the Hohokus creek to Wyckoff, and so across to the Ponds; or if he went first to Acquackanonck, he may have followed the Passaic to the present Hawthorne, and up that little stream on the east side of Preakness mountain to Sicomac, and so to the Ponds, although this would have been a rugged route; or he may have struck out from Acquackanonck toward Little Falls and Mountain View, and so up the Pequannock and Ramapo rivers to the Ponds. Following the rivers would prevent losing one's way, although the distance would have been greater. To visit the Ponds would mean three or four days absence from home. He would pass only a few log-hut habitations on the way. How difficult for us to appreciate the discomforts of those times, and in the winter, how often must the services have been intermitted for months.

And your log-hut church was the first church building in New Jersey north of Hackensack and Acquackanonck. Perhaps forty or fifty people could crowd into it sitting on whatever was available. This log church was located near the present cemetery. It was built, no doubt, soon after the organization of the church, and was in use about twenty-five or thirty years. It was, indeed, a humble place for worship, but how unimportant the place if the heart is right. The families residing at Pompton and Pompton Plains would resort hither when there was service here, while those at the southern end of the Plains would resort to Acquackanonck. The people on the Plains had largely come from New York, and it is probable that the ministers from the city, Domines Du Bois and Boel, would sometimes visit their old parishioners there, with whom they had formerly been very intimate. Perhaps a wedding would sometimes call them out to the Plains, when perhaps a half dozen other couples would take advantage of the opportunity. Then the Domine would also certainly spend a Sunday and perhaps preach under some spreading tree. We know that the city ministers often made distant tips.

Domine Bertholf was evidently a man deeply consecrated to his work. No labor was too great, if only he might do some good. His judgment and tact were superior, his grasp of Bible truth was clear and strong; his preaching fervent and spiritual, and his intercourse with his people cordial. Many testimonies have been handed down

as to his excellent personal character, his strong mental qualities, and his remarkable ministerial success. He is said to have possessed a mild and placid eloquence, which persuaded by its cheerfulness, and attracted by the sweetness which it distilled, and the holy savor of piety which it diffused around. His records at Hackensack show the reception of 242 members on confession and twenty-six by certificate, or 268 in all, being an average of 9 per year. With the infirmities of age creeping upon him, he resigned his office in 1724, and died in 1726 at the age of seventy. He left a large family and his descendants are numerous. Two of his sons lived in the Ponds congregation for many years, and some of them have been members of this Consistory. There have been also at least two ministers of the Bertholf name among his descendants.*

Vacancy, 1724-1726

During a couple of years after the resignation of Bertholf, the Rev. Gualterus Du Bois, the highly esteemed minister of New York City, exercised a fatherly care over the shepherdless flocks of Belleville, Acquackanonck and Hackensack. He no doubt traveled by sailboat, going around Bergen Point, and through Newark Bay, up the Passaic and Hackensack rivers. He would probably on some such trips extend his journeys to Pompton Plains and the Ponds.

Domine Bertholf had never been formally connected with the Classis of Amsterdam, but now for the first, these New Jersey churches began to deal with that Classis. Probably Domine Du Bois had urged them to such a course. There were now also seven or eight churches on the territory where Bertholf had at first ministered to only two. What an evidence to his fidelity and zeal! It was also now clear that there should be two or three ministers on this field, and that the churches should be grouped according to convenience of travel. It was therefore arranged that Hackensack, Schraalenberg, and Paramus should combine and have one minister; that Acquackanonck, Belleville and Ponds should combine and have another minister; and that Tappan should stand alone. Papers were now circulated in the two groups of churches for subscriptions for salaries; and each group sent a blank call to the Classis of Amsterdam, stating the conditions of service and telling about the extent of the field, and requesting that body to select a minister for them.

Domine Coens, 1726-1735

The group consisting of Acquackanonck, Belleville and the Ponds subscribed £80 or \$200 for salary, a good sum for those days. Their call was put into the hands of Henricus Coens. The call of Hackensack, Schraalenberg and Paramus was put into the hands of Rhinehart Erickson. A year or two later Domine Muzelius was called to Tappan.

*Rev. Benjamin A. Bartholf, born at Wyckoff, 1835, and yet living; and Rev. James H. Bertholf, 1840-1904. See these names in Corwin's Manual, 1902.

Henricus Coens came from a place in Holland called West Newland. Three months before this call was put in his hands (June 4,

1725) he had handed in to the Classis of Amsterdam satisfactory testimonials as a candidate in some other Classis, and requested to be received by them as one willing to go to foreign lands. Before receiving him, the Classis, in order to test his gifts, gave him a text from which to preach. This was Malachii, II:—"For, from the rising of the sun even unto the going down of the same, My Name shall be great among the gentiles; and in every place, incense shall be offered to My Name and a pure offering; for My Name shall be great among the heathen, saith the Lord of Hosts." Whether such a text was given to him because he had offered to go to foreign lands, I cannot say; but his treatment of it was satisfactory to the Classis, and he was received among their candidates.

Coens accepted this call on September 14, 1725. He was finally examined and ordained for these three churches on October 17, 1725 and sailed for America immediately after. He arrived in New York early in 1726, and was no doubt cordially received by the ministers there. He also probably preached in the city as was generally the case with new-comers, but from the loss of letters, we have no details. He would then come by sloop up the Passaic, to his field, as there was no road yet across the salt meadows over the rivers and creeks.

Extent of His Parish.

The first entry by him in the Acquackanonck Church records is a list of 196 church members whom he found on his first visitation of his flock. This visitation, he says, included Belleville, Acquackanonck, Sloterdam, Wesel, Totowa, Singack, Pompton (Plains) and the Ponds. The mention of these localities shows the general scope of his parish, and this list evidently includes the names of the members at the Ponds. From Acquackanonck, then, near the site of the old First Church, by the bridge, his parish seemed to lie along the pleasant east side of the Passaic known later as Slaughterdam and then striking off northwesterly from Passaic Falls, along the old Totowa road, to have gone through Singack and lower Preakness to Mountain View, and thence up the Pequannock and Ramapo rivers to the Ponds.

The oldest receipt of Domine Coens reads as follows: "The undersigned acknowledges to have received from the Elders and Deacons of Acquackanonck, second River (Belleville) and the North the sum of £40, 18 s., 6 d., (about \$103) in payment of a half years' salary up to April 5, 1726." He had only been in this country, at this time, three months, but these six months date back to his acceptance of the call in Holland. It was usual for the churches to date the beginning of the salary either from the day of sailing, or from the date of ordination or acceptance of the call. The call had also promised him a free house. In March, 1726, Belleville gave to the Consistory at Acquackanonck £50 (\$125) toward building this parsonage, and promised to contribute one-third of the expense thereafter toward keeping it in repair. It is probable that Acquackanonck bore another third or more and, Ponds and the outlying districts the balance. This parsonage was evidently being prepared

for some one else beside the Domine, for about the time it was finished (1726) he married Belina Provoost.

Belleville Withdraws from the Union

About three and a half years later Belleville suddenly withdrew from this union, and the two churches of Acquackanonck and Ponds, with some show of indignation at the withdrawal, resolved by vote of the entire congregation, "still to employ our own lawful and beloved minister, Domine Henricus Coens, on the same terms as formerly, and on these conditions, to wit: That we of Ackquackanonck and the North, shall hereafter be one congregation and one body, and that our above named minister shall preach at Acquackanonck in the church near his house, without even making mention of that other church; and that we shall jointly, without Second River, pay the salary to his Reverence according to the call." This is dated June 9, 1729.

During the eight years of his ministry, Domine Coens received into that church 103 on confession, and thirty-one by certificate, or 134 in all, an average of about seventeen per year. This implies great fidelity on his part. He also baptized 222 children, or an average of twenty-eight per year; and married 135 couples or one couple every three weeks. This latter item, before the existence of buggies, wherewith to take the young ladies a-riding, shows remarkable activity in this line of duty. These names of members, of baptisms and marriages also include those from the Ponds, and such items might be recovered by one familiar with the names of the early settlers at the Ponds. Domine Coens died on February 14, 1735, and was buried under the pulpit of the Church of Acquackanonck.

Domine Van Driessen, 1735-1748

But the two churches remained vacant only about seven months. During that time, no doubt, Domine Curtenius, of Hackensack, would give Acquackanonck and Ponds an occasion service. In September, 1735, John Van Driessen appeared upon the scene, and assumed the charge of the two congregations. This was not done under the direction or even by the permission of the Classis of Amsterdam, nor upon the advice of the ministers of the country, but in opposition to them, and upon his own individual volition; for, his antecedents not being known by these churches, his offers to serve them were accepted. But the whole career of this man, so far as his ministerial standing was concerned, had been irregular from the first. Born in Holland in 1697, he had matriculated at the University of Groningen when twenty years of age as a theological student. Two years later (1719) he applied to the Classis of Amsterdam to examine him for licensure, but therein he miserably failed, and upon investigation, his papers were found to be not genuine. He was dismissed from the Classis, with stern admonitions. Subsequently he found his way to America, and lived with an elder brother, Rev. Peter Van Driessen, who was pastor of the Church of Albany, (1712-1738) and continued his studies with him.

Eight years after his dismissal by the Classis his brother sent him with letters to Yale College, at New Haven, requesting the Con-



The Reverend
CLINTON E. STONETON, M. A.
Pastor of Old Ponds 1935



This structure was erected in 1829 from stones of the Hexagonal church which had been built in 1740 and served the congregation for 88 years. This photograph was taken about 1876.

gregational ministers there to ordain him for ministerial service on the Livingston and Van Rensselaar Manors. They did so, and gave him a Latin certificate to that effect, dated April 13, 1727. Upon the strength of this certificate, although it was not technically regular in the Dutch Church, he secured settlements during a period of eight years, (1727-1735), at Kinderhook, Claverack, New Paltz and Germantown, New York. And now, hearing of the death of Domine Coens, he came down to Acquackanonck and apparently without any formal call, he secured a settlement over that church and the Church of Ponds; and seeking to give as much validity as possible to his ministerial character, he recorded that Latin certificate of his ordination at Yale, in the minute book of every church where he managed to locate himself. It is found in many places as well as at Acquackanonck. The church at Ponds had no separate books yet at this time.

Church at Pompton Plains

But this Van Driessen and the Church of Ponds do not seem to have taken very pleasantly to each other, for he concentrated his labors in the North chiefly at Pompton Plains rather than at the Ponds. Very possibly the country about the Plains was beginning to fill up with people more rapidly than at the Ponds. At any rate, he so managed affairs that within seven months after his arrival, a small church was built on the east bank of the Pequannock river, near a fording place. This was about a mile south of the present church of Pompton Plains, perhaps not far from the bridge and the school house in that vicinity. It is said that a clump of trees still indicates the spot. This building was dedicated on April 7, 1736, and Van Driessen makes the following entry concerning it in the Acquackanonck church books:—"that it was intended to accommodate the people of Pompton Plains, Pompton, the Ponds and the adjacent country." This is perhaps, the first documentary use of the name "Ponds." Peter Post and Paulus Vanderbeck were elected elders and John Hennion and Martin Berry, deacons. The two latter names seem to indicate that they came from over the ridge toward Preakness. Van Driessen also styles himself pastor of Acquackanonck and pastor extraordinary at Pompton. Just what he meant by this qualification is not very clear, but perhaps the title was more accurate than he intended; for "extraordinary" means out of the common order; not regular; and in this sense, his whole career had been extraordinary. Within two years after its formation he reports this church at the Plains as having seventy-two members. Whatever we may think of some aspects of Van Driessen's character, we much admit that he was an able and tactful man and very influential with the people.

Hexagonal Stone Church at The Ponds

But the Church of Ponds was the old organization, and the people there and at Wyckoff were not willing to be merged in a new church, without their consent, six or seven miles away, and this, to them, unpleasant circumstances, stimulated them to new activity. Their old log church was getting pretty dilapidated. They therefore

resolved to build a new stone church at the Ponds. There was an effort made at first to build near the residence of Adam Boyd, on the land afterward owned by John Ackerman, but encouragement arose from another quarter. A lot of land was given to the Consistory by the beneficence of John Romaine and Jacob Garrison, and upon this plot—the site of the present church—a stone church was built, which was hexagonal in shape.

It was common in those days to build hexagonal or octagonal churches, with the roof running up from all sides to a point. Rush bottomed chairs were used instead of pews, except occasionally there were two rows of pews around the walls. There was a high pulpit, but everything was very plain and substantial like the people themselves. The date of the erection of this building was about 1740. The old log church now became a shelter for cattle.

This new Ponds Church must have been rather an imposing structure for the time, showing both ability and enterprise. It was, apparently, a good deal superior to the new church at the Plains, which lasted only about twenty or thirty years, while this stone church at the Ponds lasted about ninety years. Van Driessen was the last minister to preach in the old log church. What the later relations were between him and the Ponds people, we do not exactly know; yet probably he would divide his service between Acquackanonck, Pompton Plains and the Ponds, as the latter was yet in union with Acquackanonck, and he was partly dependent upon members here for his support. But it is also possible, and perhaps not improbable, that the Ponds people may have already begun to turn their attention toward the east for occasional services, and have sometimes invited Domine Curtenius, of Hackensack, when supplying Paramus, to extend his journey to the Ponds, as his predecessor Bertholf had done. We know that Domine Curtenius visited the Ponds a little later.

Inasmuch as Van Driessen was an irregular and a sort of independent minister, there are no letters from him to the Classis of Amsterdam; and this is one reason why we are short of material about his ministry here. But during the later years of his service, increasing pressure was brought to bear upon him and his churches by the Classis of Amsterdam and the other ministers of the country, because of the irregularity of his papers, and especially his early conduct in the Classis; and the language finally used concerning him is that **he was silenced**. This was in the spring of 1748. He now returned to New Paltz, where he had previously intruded himself, and again preached there for a while, but he soon disappeared entirely from view and we know not what became of him.

Nevertheless the work of the church had apparently proceeded with considerable success during his ministry. Eighty-four members had been received on confession and ten by certificate, ninety-four in all, or an average of seven per year. His wife, Margaret Oothout was one of them. He had been married in October, 1736, about a year after coming to Acquackanonck. He records fifty-two baptisms and 156 marriages, implying a large population in the

parish. His wife does not seem to have accompanied him when he left Acquackanonck, as she died there three years later (1751), and the church paid her funeral expenses, and there is no allusion to him. Some of the items of funeral expenses in those times seem a little odd to us now. The Consistory paid to John Stymets 15 s. for her burial a very moderate bill for an undertaker; to Casper Zabriskie £2 15 s. 4 d. for sugar rum and butter; to Wessel Wessels, 8 s. for baking; and to John Van Winkel, 10 s. for a barrel of beer. Total, \$10.50.

SECOND PERIOD, 1748-1793

During the Second Period of the Ponds Church, she was in union with churches to the east of her for a period of forty-five years. Paramus was the nearest church in this direction, although ten miles distant and over a rugged country; but Ponds now enters into partnership with her and together they call a pastor.

Domine Vander Linde, 1748-1788.

A new ecclesiastical body had recently been constituted called the Coetus (Association) and this body began to examine and ordain men in this country. At the second session of this body, a young man named Benjamin Vander Linde was licensed to preach, and he immediately received a call from the combined churches of Ponds and Paramus. He was an American by birth, having been born at Pollifly, now Hasbrouck Heights, in 1719. He had studied theology under Domines Goetschius and Dorsius. The call upon him was prepared in the Ponds Church, under the supervision of Domine Curtenius, of Hackensack, and was the first entry in the old Dutch Record Book of the Ponds Church. In this same book Domine Vander Linde kept a full record of his baptisms, but unfortunately this book, with others of the Consistory, was destroyed by fire; but a copy of the call was also inserted in the Paramus Church records, and this is preserved and has been printed. This call provides that he should preach once each Sabbath; also on the first and second day of Christmas, on New Year's day, on the first and second day of Easter, on Ascension Day, and on the first and second day of Whitsunday or Pentecost. On Sabbath afternoons he was to catechise the children. He was to preach four Sundays at Paramus and on the fifth Sunday at the Ponds. On one Sunday he was to preach on a text of his own choosing, and on the next Sunday on the Heidelberg Catechism. His salary was to be £60. New York money, or \$150. Of this amount, the Ponds Church was to contribute £25 or \$62.50. But Paramus was also to furnish him with a parsonage and forty-five acres of land, and deliver all necessary firewood at his door. If the Ponds Church raised more money, they might have preaching every third Sunday, but no more. If any other church should desire to have part of Vander Linde's services, such arrangements might be made, if both churches and the minister were willing. The Ponds Church must fetch the Domine and return him home whenever he preached there.

This call is dated at the Ponds, August 21, 1748. The consistory that signed it were:

Elders—Barent Van Hoorn, Hendrick Van Allen, Roeloff Van Houten.

Deacons—Simon Van Winkel, Cornelius Van Houten, Stephen Bogert.

A note to the call says that the two congregations allow Domine Vander Linde four free Sabbaths, and his salary is to be increased to £80 or \$200.

Soon after settlement here, Domine Vander Linde married a Miss Schuyler, niece of General Schuyler of Pompton. The Consistory here at once provided a special chair for her in the church. A spirit of earnest piety and warm-hearted love and liberality, for that day, pervades this call, and the pastorate which followed was fruitful and blessed.

Ecclesiastical and Political Strife

But the whole period of his ministry was filled with ecclesiastical and political excitements. The agitation in the denomination about American ordination was at its height and lasted for a generation; and Vander Linde himself, although the first student ordained by the Coetus, subsequently joined the other party. But finally when under the influence of Dr. Livingston, the two parties were reunited, in 1771, Domine Vander Linde and an elder from Paramus, Stephen Zabriskie, were at the Peace Convention and signed the Articles of Union. These were then ratified in Holland. In 1772, we find the two Consistories delegating their pastor, with Elder Arent Schuyler from the Ponds, and Elder Frederic Van Riper from Paramus, to attend the meeting of the new American Synod which was about to be constituted.

But these church matters had hardly gotten upon this better footing when the American Revolution broke out, and much trouble followed in many of the churches. They were sometimes divided in sentiment. Vander Linde's ministry, however, continued almost without interruption, except when some British prisoners were for a time confined in Paramus Church, when he retired to Yahpah. When the court-house and jail at Hackensack were burned by the British forces, the Bergen county court was transferred to the Ponds Church as a secure place. Abraham Manning was then the sheriff of the county. He was the grandfather of the late John Ackerman, and resided near the later residence of William P. Van Blarcom. A log jail was built near his home, and at least one tory was executed in this vicinity. There was a schoolmaster here at the opening of the Revolution by the name of Rench, whose sympathies were with the Mother Country. He was of course, obliged to leave, retiring to New York, which was then held by the British. He returned at the close of the war but was not welcome, and soon found it best to go elsewhere. Washington's headquarters were for a time in the Ramapo valley near the residence of the late Andrew Hopper.

Revolutionary Incidents Retold

[“The sequestered and retired valley was preserved by Divine Providence from the ravages of the war. We will relate,

however, a few reminiscences. When the court house and jail were burned by the British Hessians at Hackensack, the courts were transferred to the Hexangular church at the Ponds. Abraham Manning was sheriff of the county, and resided near the residence of William P. Van Blarcom. A log jail was built near his residence—portions of the foundation are still remaining. Among the unhappy inmates of that prison house was a notorious traitor by the name of Kellingham; he was executed by the sheriff on a rude gallows, just below the brow of the hill.

“A Mr. Rench taught school opposite the church. He joined the Refugees. After the war he returned to the Ponds, but found himself a very unwelcome visitor. There is no home in this wide land for traitors. General Washington’s headquarters were up the valley, upon or near the residence of Andrew Hopper. A post-rider was shot by a tory near the home of Governor Price. He died in the stone house of John Garrison and was buried on the line between Messrs. James Bartholf and Peter J. Ramsey. Lewis DuBois Goetschius, father of John Goeschius, volunteered in the war of 1812, and accompanied General Jackson to New Orleans.]

But notwithstanding these troublous times, Vander Linde’s ministry was so fruitful that in 1784 the Consistory at Paramus was obliged to erect a second edifice at Saddle River to accommodate his overflowing congregation. This was subsequently organized into a separate church. And then also in the upper part of this Ramapo Valley the people petitioned in 1785 to be organized into a church and this was also done. Thus the church of Ramapo now Mahwah, was formed.

These several fields, besides the original churches which called him were all a part of his extensive parish. His labors increased with his age. Therefore a colleague was called to assist him in 1788. This was the Rev. Gerardus A. Kuypers. But the Collegiate Church of New York almost immediately gave him a call to become one of their pastors. Vander Linde only survived the departure of his youthful colleague about three months. He died July 8, 1789, aged seventy years. See name of Rev. Gerardus A. Kuypers in Corwin’s Manual of 1902.

Vander Linde was a man of learning and ability. He was large and commanding in appearance, and is said to have been very particular about neatness of dress. His labors over his large field of fourteen by twenty miles must have been very onerous. Some of the people of Preakness attended the Ponds Church during his ministry. Some of these were the Berdans and Van Rippers. In 1757, when Nicholas Kipp, of Preakness, married Leah Mandeville, of Pompton Plains, they settled at the Ponds.

Chorister Romeyn, 1787

In April, 1787, Benjamin Romeyn was appointed chorister and reader in the Ponds Church. He retained this office down to 1824, for thirty-four years, as long as there was any preaching in Dutch.

He loved music and frequently spent his Sabbath afternoons in the church singing the Dutch Psalms. He died in 1832, aged eighty-four.

Domine Leydt, 1789-1793

The church did not long remain vacant. At a meeting of the Synod in New York in October, 1789, Peter Leydt presented a call for approbation from the churches of Ponds, Ramapo and Kakiat, now West New Hempstead. Thus Ponds was yet continuing in combination with churches in the east. Mr. Leydt was ordained on the second Sabbath in November, in that little hexagonal stone church. Being the first ordination that had ever taken place at the Ponds, it must have been an occasion of great interest. The sermon was preached by Professor Meyer, who was also pastor at Pompton Plains, Fairfield and Paterson. Domine Schoonmaker, of Acquackanonck, and Professor Froeligh, of Hackensack, were also present by request of Synod to assist on this important occasion. Mr. Leydt came to you in all the vigor and freshness of early manhood.

[The Rev. Peter Leydt was born in 1703. He received his education at Queen's college, and studied theology under the distinguished Livingston. He was licensed by the synod about 1788. The United churches of Kakiat, Ramapo and the Ponds extended a call to him to become their pastor. The ordination and installation took place in the Hexangular church. It was an occasion of great joy to all the congregation and the pledge and promise of greater things to come. Mr. Leydt came to this people in the vigor and freshness of early manhood. His duties, like those of his worthy predecessor, were immense. We will here quote an article relative to the service: "No minister, for the preservation of good order, shall be permitted to perform service in this church without the consent of the consistory." This was a wise regulation. The people very soon realized the fact that their pastor, though young, was frail. His father's family were all in their graves except himself. And disease soon cut him down. He left behind him a good name, which is better than precious ointment. In the spring of 1793 he gradually failed in health, and when the summer was arrayed in its brightest colors they laid their youthful pastor in his grave. His remains were interred in the family burial ground of Andrew Hopper, on the border of the Ramapo valley. And the tombstone contains this plain inscription: "In memory of Peter Leydt, who was born the 6th of November, 1763 and departed this life the 12th of June, 1793." His father came from Holland, entered our ministry and became one of our most influential pastors. He was a man of mark, and his successful services in behalf of our college, while pastor at New Brunswick, gave him a prominent position in the ranks of our American clergy. His mortal remains, together with those of his beloved partner and daughters, were deposited in the old burial ground at Three Mile Run. His brother, the Rev. Matthew Leydt, was the pastor of the Reformed church, Bucks county, Pennsylvania. He also died in early life and was buried at the Buck. The tombstone has the following inscription: "In memory of Matthew Leydt,

who died November 24th, 1783, aged 27 years." The mantle of the parents fell upon the children].

His duties in his triple charge were arduous. It was seven or eight miles to Ramapo and as much further to West New Hempstead. He was born on Nov. 6, 1763, was small in person and delicate in constitution, but animated in the pulpit. He was a graduate of the New Brunswick College in 1785, and had studied theology with Professor Meyer at Pompton Plains. His ministry was brief. In the spring of 1793, his health began to fail and he died on June 12, 1793, at 30 years of age.

During his ministry Herman Van Huysen taught school here, opposite the church. He subsequently entered the ministry and preached in several of our churches in the north. He died in 1833.

Minister's Long Years of Service

[The Rev. Hermanus Van Huysen in early life taught school opposite the church. While there he studied theology with Dr. Meyers. His opportunities were limited for literary attainments, but, persevering in his efforts, he succeeded, and was licensed by the Classis of Hackensack in 1793. He served the churches of Salem, Helderberg and Jerusalem. His ministry continued twenty-nine years. A gracious revival attended his labors. In the Revolution he served as an officer in the army. The adventures of war it pleased him to relate. He has left a record of good report. And in 1833, full of faith and the Holy Ghost, he entered into his heavenly rest. His whole life presents a shining example to all the young men of humble means who desire to occupy prominent positions of usefulness in the world].

THIRD PERIOD, 1793-1845.

Domine De Witt's Pastorate, 1798-1809

The Church of Ponds was now vacant for six years, but her baptismal records (while existing) showed many baptisms, indicating not a few services by neighboring ministers. No doubt also Romeyn, the reader and chorister before referred to, often conducted services. The Rev. Peter De Witt was the next pastor, and the church of Ponds now enters on the third period of her history in combination with churches in the more immediate vicinity. Mr. De Witt was called in 1798 to preach in this church and to supply the station at Wyck-off. He was a man of considerable experience when he entered the ministry. He was settled first at Rhinebeck and Red Hook, and was sixty-one years of age when he came to the Ponds. He was a graduate of Princeton College in 1769, and had studied theology under Dr. Livingston, and was licensed to preach by the Synod in 1778, in the midst of the Revolution.

[The Rev. Peter Dewitt was born at Flatbush in 1739. The College of New Jersey was his alma mater. He was a student under Dr. Livingston and licensed by general meeting of ministers and elders in 1778. When he entered upon his ministry here he was a man of considerable experience. He received into

church fellowship about one hundred members. His date for your church was 1798. For fifty years the people had worshipped in the Hexangular church, and substituted pews for chairs. It was well done. Every time they builded they added improvements that indicated thrift and taste. A wide field of usefulness presented itself to this church. Mr. Dewitt extended his labors as far east as Wyckoff, and south as Preakness. As the country multiplied its inhabitants, the ministers were faithful to enter new fields for the Master].

The difficulties of his removal hither in those days from his distant field were very great. To bring him and his family and goods to this place, certain members of this congregation, with their own conveyances drove all the way to Rhinebeck. We may suppose that they went up on the west side of the Hudson to Newburgh crossing the river there with their teams on scows, to what is now Fishkill, and thence drove up on the east side of the river to De Witt's residence. He owned a farm and a mill near Rhinebeck. The distance, as traveled, must have been considerably over 100 miles.

The next year this church purchased a property of 65 acres for \$1,000, at the rate of \$15 per acre. Very probably Domine De Witt had a hand in this purchase, for he was wealthy. He also owned a part of the Greenbrook farm at Preakness. He was the first minister of this church who began to keep regular Consistorial minutes, although Vander Linde had begun to keep a Register of baptisms, marriages and membership just a half century before. He also made out a list of all the then resident members. He was an earnest preacher, often manifesting deep and tender emotion while telling of the love of Christ and urging sinners to accept him to their soul's salvation. And God greatly blessed his labors, for during his ten years' pastorate, ninety-eight united on confession and twelve by certificate, a total of 110, or an average of eleven per year, the highest average reached in the history of this church.

Chorister Stagg

Occasional English services began to be held about the year 1800. In connection with this change, John C. Stagg was appointed chorister for English singing, since Romeyn, the Dutch chorister did not understand the music used with English hymns. Our first English Hymn Book was published in 1789. Mr. Stagg continued as English chorister until his death in 1837.

Domine De Witt began at once to give occasional services to the people at Preakness, and in 1801 a church was organized there. In 1803 there were intimations of calling De Witt to this new field, but this result was not accomplished. In this same year the question of a new church building at the Ponds began to be agitated. Some wished to abandon the old hexagonal edifice which had been in use now for about sixty years, and build a new church on another site near the residence of Mr. Gledhill.

Church Building at Wyckoff, 1806

But the people in the neighborhood of Wyckoff thought that their opportunity had now come. Judge J. A. Van Voorhees, A. Stevenson and others from that neighborhood, who had recently joined the Church of Ponds urged that the new building should be located at Wyckoff. The pressure became so great that the Ponds Consistory finally bought land at Wyckoff and erected a second church building there. This was finished in 1806, but as an outstation of Ponds. In 1822 it was organized as a separate church by the Classis of Bergen.

The old hexagonal church at the Ponds was now thoroughly repaired, receiving a new floor and a new roof. Pews were substituted in place of the chairs formerly in use. Domine De Witt now had two church edifices under his care, preaching in them on alternate Sabbaths. He used the English language about one-third of the time. He was somewhat slow of speech, but jovial in conversation, and, as we have seen, very successful in his ministry. He continued his labors until 1809 when he was taken with a fever and died on October 7th, after a few days illness, being about seventy-one years old. His funeral was held on the following Sabbath, Domine Eltinge, of Paramus, officiating.

His remains were buried beneath the pulpit of the Ponds Church. He left a widow and five sons, and members of the congregation now conveyed them back with their goods, in wagons, to their old home between Fishkill and Rhinebeck.

Domine Demarest, 1811-1820.

The two congregations were now supplied by Classis occasionally for a couple of years. During this vacancy a new consistory was installed by Domine Eltinge, and the record of that event, 1810, was the first minute in English entered in your church books. In 1811 the Classis met in the Wyckoff Church to consider a call on Rev. John Demarest. It was approved and he was installed over the two congregations in the Church of Ponds on the third Sabbath in November, 1811. That great improvement had been made in the financial affairs of the congregation under De Witt is evident, in that De Witt had been called on \$150, and no parsonage; but the church now promised Demarest \$270 in money, a parsonage, and the use of a farm of sixty-five acres, with sixty loads of firewood and fifty bushels of grain. Mr. Demarest was born at New Bridge, near Hackensack, in 1764, and was forty-six years old when called to this field. The people of the Ponds were much pleased at his coming and gave him a welcome reception. He was tall in person and robust in constitution. He had superior talent and great business capacity. He was very particular and exact in recording the minutes of the church which were henceforth kept altogether in English. He was plain and pointed in his preaching and very decided in his opinions. He used the English language more frequently than the Dutch. He also occasionally preached at Preakness. The first two or three years of his pastorate were peaceful and prosperous, and improvements were made to the parsonage property. A supposed slight to

an individual was made the ground of trouble, and financial difficulties ensued. In 1817 the consistory felt compelled to mortgage all their church property to John A. Van Voorhees, A Stevenson and John W. Pulis, to raise \$750 to clear off debts which had accumulated. Efforts to reestablish peace, while promising, did not prove to be successful. Interest was not paid on the mortgage and it was foreclosed. All the church property was sold at sheriff's sale on March 25, 1820, including the two church buildings. The farm was sold in parcels. The church buildings naturally brought only trifling sums; the church at Wyckoff \$71; the Ponds Church, \$9 with ten acres of land, \$70. The parsonage and thirty acres brought \$900; total, \$1,050. The remaining twenty-five acres were sold in 1829 for \$250. Domine Demarest was dismissed on June 29, 1820. He removed to Tappan and bought the farm on which Major Andre had been executed and buried during the Revolution. He subsequently removed to New York City where he died on April 8, 1837, aged seventy-three years. He was buried in the old French burial ground north of Hackensack. During his pastorate of nine years, he received on confession thirteen, and by certificate seventeen, or thirty in all. In 1824 he joined the Seceder Church.

Soon after moving to Tappan Domine Demarest met with an unusual incident. The sisters of Major Andre had requested the British government to assist in recovering the remains of Major Andre and bringing them back to England. A government vessel arrived, and in company with Mr. Buchanan, the British consul at New York, sailed up the Hudson to a point near Tappan, and Major Andre's remains were exhumed. Two cedar trees had grown on his grave and their roots had entwined themselves about his coffin. The grave had been protected by a stone wall about it; forty years had passed since his execution and burial. It is said that the trees or portions of them, were transported with the coffin to England, and from their wood, snuff-boxes were made as mementoes. One of these was elegantly finished, being lined with gold and sent to Dominie Demarest as a mark of respect for the courtesies shown to the British officers at the removal of the remains.

Personal History of Samuel Demarest

[John Willis and Samuel Demarest were chosen church masters. We will relate a few incidents connected with the life of Mr. Demarest, furnished by his daughter, Mrs. Jacobus Blauvelt of Paterson, who said: "My father was born at New Bridge, New Jersey, in 1763. He was tall in person, robust in constitution, and the Ponds was his last regular charge. When he settled there the people were very much pleased and honored him with a large reception. He catechised the children every Monday. He moved from Tappan, where he owned a farm lying on the state line. Major Andre was executed and buried upon that farm. His body was exhumed by the British consul, Buchanan, and Captain Park. I was then quite a young lady, stood by and witnessed the circumstances. Two cedar trees grew on his grave, fastening their roots into his coffin. The grave was protected by a stone wall. The trees, entire, were

transported with the coffin to England and converted into snuff boxes. One was elegantly finished, being lined with satin and velvet, covered with red morocco, bound with gold and sent to my father, bearing this beautiful inscription: 'From his royal highness, the duke of York, to mark the sense of the Rev. John Demarest's liberal attention upon the occasion of the removal of the remains of the late Major John Andre at Tappan, on the 10th of August, 1821.' Each line was written in a different style of letters. We examined it and pronounced it a rare and costly present. Mr. Demarest's son, the Rev. James Demarest, of Kingston, N. Y., is a young man of fine talents and great usefulness. There are those living who well remember Mr. Demarest. Mrs. Peter S. Demarest and Mrs. Andrew Hopper, mothers of this Israel, were children then. One of them said to me, 'We thought he was very strict with us young folks.' At the close of his ministry he returned to his farm at Tappan. The seal of this church was bought by Simeon Van Winkle, and cost \$1.75."

The church was incorporated October 25, 1824, as the 'First Reformed Dutch church at the Ponds.'

AN IMPORTANT PAPER

" 'Ponds, May 10th, 1822.

" 'According to the grant of the Classis of Bergen, the members in full communion of the church at Ponds, assembled for the purpose of having their congregation regularly organized. Petitions for every necessary aid and assistance were offered at the throne of grace. They then proceeded to the election of elders and deacons. The following were chosen:

John Van Cleve,

George Snyder,

Elders.

Benjamin Bartholf,

Simeon Van Winkle,

Deacons.

Whereas there are but few members it is judged best to ordain two elders and two deacons at this present time to serve as consistory. It is agreed that next spring one elder and one deacon shall be chosen in the room of George Snyder and Benjamin Bartholf, and, if practicable, add four to the present number. The line agreed upon verbally between the two congregations by the consistory is the following. Beginning at the house of Garret Post, from thence to James Ackerman's, from thence to Abraham Winters' and from thence to Garret Garrison's. A sermon was preached by the minister named by the president of classis; after the sermon the consistory chosen were ordained to their office"]].

Wyckoff Church Separates, 1822.

The Church of Wyckoff was deeded back to the Consistory in 1821, and that of the Ponds in 1822, by the parties who bought them, upon payments of the amounts advanced. In this latter year the two congregations formally separated, and the Church of Ponds

was re-organized on May 10, 1822. By permission of the Classis of Bergen a new Consistory was now elected consisting of the following members:

Elders—Joseph Van Cleve, George Snyder; deacons, Benjamin Bartholf, Simon Van Winkel.

The line of division now agreed upon at the separation of the Ponds and Wyckoff churches, was:—"Beginning at the house of Garret Post, running thence to the house of John Ackerman; thence to Abraham Winters, and thence to Garret Garrison's." A sermon was preached on this occasion by one of the ministers of the Classis, and this new Consistory was installed in office. The Ponds Church was then (re)-incorporated on October 25, 1824. The Wyckoff Church had been incorporated the month before. Each of these churches now remained vacant for four years, depending on Classical supplies. Nevertheless eight persons made confession of their faith in the church of Ponds during this vacancy.

People Walked From New York

[The people were very plain in those days; young women often walked all the way to New York, and even their mothers, carrying their babes in their arms. Children carried their shoes in their hands until near church, and then washed their feet in the creek, put on their shoes and went into the church. We are very particular now, talk much about dress and fashion, have more privileges, but I do not know whether we are much better satisfied, or more useful for our advantages, than were the good people of fifty years ago].

Domine Kuypers, 1825-1842

In February, 1825, steps were taken by the three churches of Ponds, Wyckoff and Preakness to call the Rev. Zachariah H. Kuypers. People from Preakness had often attended the Ponds Church in all its preceding history; and for the preceding quarter of a century the ministers at Ponds had preached more or less frequently at Preakness. The ministers from Paterson and Pompton Plains had also occasionally preached at Preakness, but that place had never hitherto had a regular called minister of their own. But now (1825) Preakness joins with Ponds and Wyckoff in calling Domine Kuypers. He was to preach by turns in each of the three churches, giving two services each Sunday in the church where he officiated, and was to receive \$100 from each church for his services. He was a son of the Rev. Warmoldus Kuypers, and was born at Rhinebeck in 1771, where his father was then settled. He was a good scholar but not an animated preacher. He wrote his sermons, and according to a fashion then somewhat in vogue, committed them to memory. But the habit was not a happy one, for he delivered them without animation and without gesture. He was fond of telling stories in the families which entertained him on his preaching rounds to which the children listened with great delight. If the Sabbath was stormy, he did not attempt to officiate.

[The Rev. Zachariah H. Kuypers was born at Rhinebeck, N.

Y. He was a student of our Livingston and licensed to preach

the Gospel by the Classis of Hackensack. He received his early training at the celebrated academy of Professor Wilson, of whom Dr. Taylor, referring to the old graveyard at Hackensack, thus writes: "There rest the ashes of the learned Peter Wilson, L.L. D., professor of languages in Columbia college, a zealous patriot and Christian, who died August 1, 1825, in the seventy-ninth year of his age." And also of another, who many years since resided upon the property of Aaron Doty, the grandfather of our townsman, Adam Boyd: "There repose all that was mortal of the intelligent, wise and honored citizen, Adam Boyd, Esq., who frequently represented the state of New Jersey in the house of representatives of the United States." Mr. Kuypers' call is in your possession, the date of which is February 24, 1825. The elders were Benjamin Bartholf, Samuel Romaine, Simeon Van Winkle, Jacob Garrison, Jr. Deacons: Samuel Demarest, Henry Spear, William H. Winters, David N. Romaine.

It stipulates that one-third of his discourses in memoriter; he was companionable in disposition, genial in conversation, very fond of the children and delighted them with humorous stories connected with his preaching tours].

1825-1841 Zachariah H. Kuypers, the Bachelor Preacher

On February 25, 1825 a call was made to Mr. Kuypers. He was of Dutch descent, coming from a prominent ministerial family. He had received his education in Hackensack in Dr. Wilson's famous school and his theological education under J. H. Livingston. He had had several charges in Long Island where he had been very successful. He was called by the combined churches of Wyckoff, Ponds and Preakness, giving one Sunday to each place. Two sermons a Sunday were to be preached in summer and one in winter. The dominie preached from memory, having a delivery that was monotonous and mechanical. The contents were good, but they lacked the necessary emphasis. He loved pastoral visiting and took plenty of time for it, often being away from home days at a time. He was fond of his pipe and smoked it incessantly. He was a good story teller, and the children always listened eagerly to his long, humorous stories of his experiences in pastoral visitation. He was mild in temper and unsuspicious in spirit.

In politics he was a Federalist. In Long Island he had had some unpleasant experiences by dabbling in politics. He discovered then as pastors always do that the gospel makes for peace among the people better than politics does. One Sunday during the War of 1812, in a service in Long Island, he prayed for "Our Blessed Federal Government," and found one-half of his church walking out.

New Church Building, 1829

The old stone hexagonal church at the Ponds had now been in use about ninety years and was becoming dilapidated. The Consistory, therefore determined to rebuild. This was in 1829, four years after Domine Kuypers had come to this field. A building committee was appointed consisting of Martin Van Houten, William

H. Winters, Peter C. Bogert and John S. Post, Jr. The contract was given to Cornelius Demarest, the father of John and Cornelius. Mr. William Winters, of Paramus, was the principal mason. A few years later Mr. Nicholas T. Romaine and his cousin covered the front end of the church with a coating of white cement. Stoves, never in use in the old hexagonal building were now provided for this new church edifice. The pews which had been put in the hexagonal church in 1806 were again utilized in this new church, and were sold to the members on November 17, 1829. While this building was in course of preparation the people worshiped in the barn of Peter S. Demarest. With the new church, friends appeared with their gifts. Maria Garrison, wife of Samuel P. Demarest, presented to the pulpit a new Hymn Book, a Baptismal Bowl and a Table Cloth. Her husband also raised funds and bought a bell for the church wherewith to call the people to the house of worship.

[Some customs have entirely disappeared. Black velvet bags attached to long poles were used for collections even within your own memory. And it is said that in some churches there was a small bell at the bottom, the ringing of which waked up the sleepers. But to your praise you do not need a bell to bring the pennies out of the purse. A new church marks a happy period in the life of a pastor. Mr. Kuypers' ministry closed about 1841. In June of that year he received his last payment from the consistory. A pastorate of sixteen years contains much of responsibility prayer and watchfulness in the Master's vineyard. Mr. Kuypers belonged to a ministerial family. His father was educated at the distinguished university of Groningen, and immigrating to this country from the Island of Curacoa, became pastor of the churches of Hackensack and Schralenburg. His brothers were also ministers in the Reformed church].

In 1830 Ponds reported sixty-five families, fifty-five communicants, and 353 as the total of the congregation. Of the three combined churches, Wyckoff was the largest reporting seventy-eight families, fifty-nine communicants and 457 adherents; but Preakness was smaller, reporting fifty-five families, forty-five communicants and 251 adherents. But altogether, Domine Kuypers, with his three churches, had a pretty large parish, 198 families, 159 communicants and 1,061 adherents.

The First Sabbath School.

In the summer of 1833, Charles Craft, a young man residing at the Ponds, deplored the lack of religious instruction of the children. He therefore consulted with the elders upon the propriety of establishing a Sunday School for them. He, together with Messrs. Romain and Van Cleve, met for this purpose on the "Green" in front of the church under the shade of the old trees. The object was novel in that day, and good old Domine Kuypers absented himself from the gathering, but the elders had consented to the innovation. Mr. Craft was not a member of the church, and this fact renders his effort all the more praiseworthy. Between twenty and thirty children

assembled, but he did not at first open the school with prayer. He was also unable to procure a library for the school. But such was the beginning of Sabbath school instruction in this community. Mr. Craft, as we might have expected, subsequently joined the church. Two years later he left the place, and there was no leader found at once to take his position. He became a missionary in New York City and Harlem, and died in 1876, greatly lamented. For sketches of the several ministers of the Kuypers name, see Corwin's Manual of 1902.

Domine Thompson, 1842-1845

Domine Kuypers after sixteen years' service in the three churches was dismissed on April 5, 1842, when each church presented him \$100. He died in New York City in 1850. Preakness now resolved to stand alone, and in 1843 called Rev. John A. Staats to be their pastor, and he remained there for eighteen years. But Ponds and Wyckoff, now separately and each for itself, on July 20, 1842, called Rev. William J. Thompson. He was ordained by the Classis of Passaic, and installed as pastor on August 23, 1842. On that occasion, Rev. Abraham Messler, of Somerville, preached the sermon from I Tim. 4:15—"Mediate upon these things"—upon divine truth and the responsibility of the office conferred, and the duty of zeal therein. Rev. Garret C. Schanck encouraged the young pastor in a well-timed address, and Rev. Horace Doolittle, of Pompton, reminded the congregation of their obligations to co-operate with and sustain their pastor.

Another installation service was held in the afternoon at Wyck-off, at which the Rev. Joseph Wilson, of Fairfield, a Rev. Mr. Snyder, and Rev. Horace Doolittle officiated. His services were to be equally divided between the two churches. Each church was to pay him \$200.

[The Rev. William J. Thompson was born at Readington, New Jersey in 1812. He was afflicted in early life with a stroke of paralysis, which affected his right side and rendered his right arm almost helpless for life. He was a diligent scholar from his youth and entered upon the vocation of teaching near his own home. And while there he resolved to prosecute a course of studies, and subsequently entered Rutgers college, and graduated in 1834. Previous to his graduation he took charge of a classical school at Somerville, and there, as well as at Millston, where he afterwards taught, he gained the reputation of a good disciplinarian and trainer of youth. He was licensed to preach the Gospel by the Classis of New Brunswick in 1841.

The Consistory of the Church of Ponds met at the house of Albert Bartholf, July 20, 1848. And there in the presence of the Rev. Garret C. Schenck, of Pompton Plains, now of Monmouth county, N. J., a call was prepared for William J. Thompson. The elders were William H. Winters, Albert J. Storms, and Abraham P. Ackerman. The deacons Peter S. Demarest, Henry S. Hopper and Isaac J. Storms].

Domine Thompson entered on his ministry with zeal and these churches entered on a new era of prosperity. The outlook was very favorable. The Domine was strict and punctual in all his appointments. He was to preach in one church in the morning, and in the afternoon in the other church, with an evening lecture in some house in the neighborhood. On the following Sunday this order was to be reversed. For the first time in their history, each church was to have a regular preaching service every Sabbath. The number of hearers increased. The Sabbath school started by Mr. Craft in 1833, was revived, and a Sunday school was also now started in the Wyck-off Church. Mr. Thompson was an excellent preacher and a faithful expositor of the Scriptures. While here he married Miss Sophia Ward. He reported ninety families at the Ponds but only forty-five communicants. Eight united with this church during his ministry of three years, five of them being on confession of faith.

On July 12, 1845, having received and accepted an invitation to become the Rector of the Grammar School at New Brunswick, he resigned his charges here. In that Grammar School the great work of his life was done. He remained there until 1861, seventeen years. In the spring of 1866, while out riding, he was thrown from his carriage and one of his limbs was fractured. The shock was too great for him and he died in March, 1867, aged fifty-five years. As a pastor he was universally beloved. No one desired him to leave. It was largely through his influence that his three nephews, John B., Henry P., and Abraham Thompson were led to study for the ministry, and all three were very useful therein.

FOURTH PERIOD, 1845-1910

Domine Collins, 1845-1867.

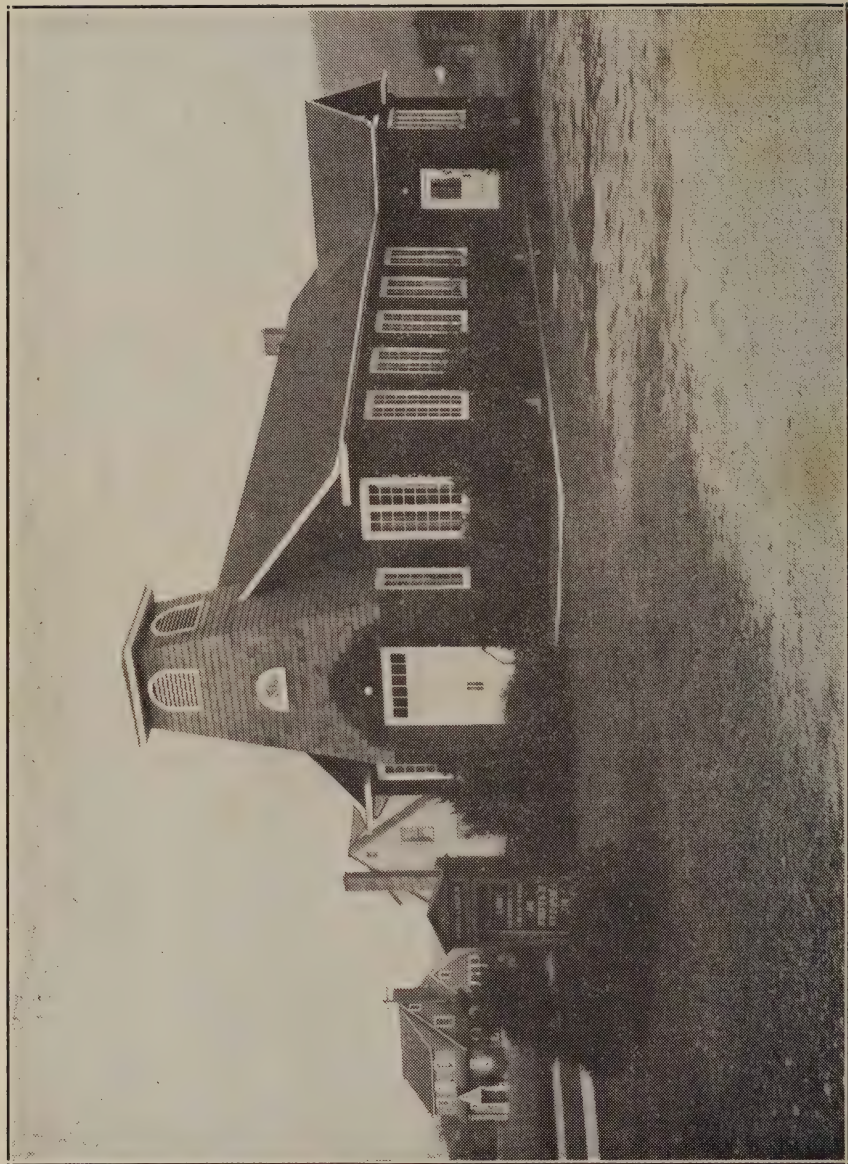
With Mr. Thompson's departure Ponds and Wyckoff agreed to separate fully, and each have a pastor of her own. This forms an epoch in your history. The church of Wyckoff called the Rev. Abraham G. Ryerson in 1845, and he remained in that field for eighteen years. The Church of Ponds now obtained the services of Rev. Barnabas V. Collins. He was installed here on November 13, 1845, being then thirty-one years old. The Consistory provided the present parsonage for him, and purchased eight acres of land, most of which has since been sold.

[The Rev. Barnabas V. Collins was installed pastor of your church on the 18th of November, 1845. The elders were William H. Winters, Peter S. Demarest, Samuel Demarest and Albert Storms. The deacons were Abram Hopper, Giles Pool and Henry Hopper.]

Mr. Collins graduated at Easton college, Pennsylvania, studied theology at New Brunswick, and was licensed by the Classis of New York. He commenced his ministry in the Reformed Dutch church at West Farms, N. Y. When he entered upon his duties here, the congregation provided a suitable home for their pastor; a house and a few acres of land were purchased. The land has been sold, the parsonage and its sur-



The Ponds Church as it looked after it was remodeled in 1880. It still stands though unoccupied and in a badly dilapidated condition. This photograph was taken about 1895.



The present Ponds Chapel, "The Workhouse," constructed in 1921, in which the 225th anniversary celebrations were held. The tower was added this year and the old Ivy Bell placed therein and rededicated February 3, 1935

roundings are in good condition, with a pleasant lookout to the north. The generosity of the people was referred to upon the roll of the minutes. There belonged to the first parsonage a tract of land. It is now occupied by the comfortable homes of John Post, John H. Spear and Burton B. Porter].

In the spring of 1851, Aaron G. Garrison was appointed chorister in the church and continued to hold that office for more than a quarter of a century. In 1852 a committee was appointed to consider the propriety of repairing the church, consisting of Peter S. Demarest, Ralph Van Houten and Domine Collins. They reported favorably, and certain improvements were made at an expense of \$550. The old pews were now removed and new ones put in their places. In connection with these improvements, Mr. Francis Guernee presented to the church a new Pulpit Bible, while Dr. Williams, of Pompton, presented a set of new communion cups.

[The old pews of the Hexagonal Church had served until this time and in 1880 other new pews were installed. The Bible presented by Mr. Gurnee was first used at the marriage of Peter Mead and Miss Eleanor Demarest, the Rev. P. Q. Wilson tells us—Editor's note].

The following resolutions were found upon the Minutes in 1854:—

1. Resolved, That Prayer Meetings are among the appointed means for the upbuilding of churches, and that we will countenance those established in our church as much as possible by our presence.

2. Resolved, That any person not paying salary, shall pay \$2 for a funeral sermon and fifty cents for a baptism (of a child).

3. Resolved, That we, the elders and deacons will do all in our power, in humble reliance upon God, to promote the spiritual interests of our church and the salvation of souls.

These resolutions would seem to indicate some new spiritual life at this time in the church. Prayer meetings had not been common, as we now know them; and the duty of personal labor for the spiritual interests of others had not then been felt to be a duty as it has since been felt.

In 1867 the cemetery was enlarged by the purchase of additional land from Mr. James Post. In the same year Mrs. John P. Storms started a Sunday school in the Yaupah Valley. She went about visiting the families even in the mountains, inviting them to join the school. In that same year Messrs. J. P. Storms, Aaron G. Garrison and William Ackerman organized a Sunday school in the old tavern building of Stephen Bartholf. A new building was subsequently erected in the valley for school purposes, and the lower floor was fitted up and devoted to religious purposes.

In December, 1867, Domine Collins resigned, closing a ministry of twenty-two years. During that period he had received sixty-five into church membership, an average of three per year. He died July 23, 1877.

Domine Vande Water, 1869-1872.

Rev. Albertus Vande Water was the next minister, and he served this church for only three years. He was installed in May, 1869. It was during his pastorate that the New Jersey Midland Railroad was put through this section, in 1871, and which inaugurated a new state of things in this community. The people here readily co-operated with Mr. Wortendyke in carrying through the enterprise. A post-office was now secured and the village of Oakland at the depot began to develop. It is said that Mr. Vande Water also collected and recorded anew, in order, all the members from 1748 to his own time. He remained until April 1872. He died February 28, 1879. His widow survived him about thirty years, dying at Spotswood in 1908.

[The Rev. Albertus Vandewater received both his collegiate and theological education at Princeton, New Jersey. He was licensed by the Presbytery of New York in 1849. He served the Presbyterian church at Athens, Pennsylvania, three years; the Reformed church at Spotswood, New Jersey, thirteen years; and in May, 1869, he was installed pastor of the Ponds church. The sermon was preached by the Rev. J. V. N. Schenk. The Rev. John Steele, D. D., delivered a sensible charge to the new minister, and the Rev. John N. Jansen instructed the people in the duties of this new relation.

Mr. Vandewater collected and recorded the names of all the members of this church from the earliest record, in the old Dutch book in 1748, to the present time. The first names on this ancient roll you will find among the first consistory mentioned in this discourse. The church again was obliged to solicit the aid of the domestic board. Mr. Vandewater married, and the congregation met at the parsonage to welcome the pastor and his new bride. As a pastor he was faithful in expounding the Word and in attendance upon all the means of grace, sincere and upright in his ministerial deportment. And in April, 1872, after the short period of three years, he bade his people an affectionate farewell].

Later Ministers, 1872-1910.

We are now coming down to recent times, and will pass rapidly over the names of parties yet living, and speak briefly of those who have more recently died. Many of you yet remember the Rev. Theodore Frelinghuysen Chambers, son of that distinguished divine of the Collegiate Church of New York City, the Rev. Dr. Talbot W. Chambers. He enjoyed special facilities of education living as he did in the city. He was installed over this church in 1872, his father, by request, preaching the sermon on the occasion. He remained here four years. In 1876 he accepted a call to the Presbyterian Church of Wantage, Sussex county, N. J. During his ministry the temporalities of the church were never in a more prosperous condition.

[The Rev. Theodore F. Chambers is a native of our state, having been born at Somerville when his father, Dr. Chambers, was pastor of the Second Reformed church. I was a mere lad

then, but that ministry made an indelible impression upon my mind. Young Chambers, however, spent the most of his youth, in New York, where Dr. Chambers has been pastor of the Collegiate church for many years. He there enjoyed great facilities for learning, graduating at the Union Theological seminary. In 1872, having received a call from the Reformed church, of Ponds, he was ordained and installed pastor of your church. On that occasion Dr. Chambers, by request, was present and preached a very valuable sermon. Dr. Steele delivered an appropriate charge to the young brother, and the Rev. George Van Neste admonished and encouraged the brothers in their church work.

As to the situation of church affairs, we quote from the minutes: "The temporalities of the church were in so prosperous a condition, and the three weekly prayer meetings held in different neighborhoods of the congregations are very well attended." The consistory stimulated the members in the manly and noble work of self-independence. And, dear brethren, I hope you will never again allow your church to become dependent upon the board of church missions. Mr. Chambers married while here and was received kindly at the parsonage by the members of his congregation.

In the winter of 1876 Mr. Chambers received and accepted a unanimous call from the Wantage Presbyterian church, Sussex, New Jersey].

Rev. Peter Q. Wilson now became a stated supply for a little more than two years, 1876-1879. His ministry although brief was successful. He conducted four weekly prayer meetings in as many different neighborhoods. He reports that out of forty male members of the church in his time, fifteen took part in public prayer. There were three Sabbath schools during his pastorate. He mentions Mr. Albert D. Bogert as the superintendent of the Sabbath School at Crystal Lake. Mr. Albert Blauvelt was appointed chorister.

Soon after his settlement here, on November 30, 1876, he delivered a historical sermon. It was the year of the great National Centennial. This church was then 166 years old. While a little abrupt in its development, it is nevertheless very interesting and useful. He saved many items from the records before their destruction. His text was I Chronicles 21:3—"The Lord make His people a hundred times so many more as they be." Very many historical sermons and addresses were delivered that year, to show that our national prosperity was chiefly due to Christianity, with the intelligence, virtue and industry which follow with it. He says that the old Baptismal Record showed that in former times families came from Wynockie, Pompton, Wyckoff and from beyond the hills of Preakness to attend service here and to have their children baptized. He also refers to the fact that the names of many families once very active here, such as Van Wagener, Schuyler, Manning, Van Cleve, Van Allen and others had entirely disappeared. At the conclusion of his sermon he says that his services had been regulated

with the sole design of supplying the spiritual need of each neighborhood within the bounds of the congregation. He died in February, 1902.

Burning of the Records, 1879

Soon after the departure of Mr. Wilson, on the night of April 1st, 1879, the Record Books of this church were unfortunately burned, when the residence of Edward Demarest (Dr. Peter Edward Demarest—Ed.) was destroyed by fire. He was secretary of the Consistory at the time. These books consisted of the Baptismal and Marriage Records, the list of members, begun by Dominie Vander Linde in 1748, and the Consistorial Minutes begun by De Witt in 1799.

Rev. Albert A. King succeeded to the pastorate, and continued for almost three years, 1881-1883. By his own diligence he sought to prepare himself for the ministry, and was ordained for this church by the Classis of Passaic in 1881. He had fine social qualities which made him a congenial companion. His natural talents were above the average, and he used them in the service of his Master. He was very fluent in his speech and evangelical in his preaching. He subsequently served the churches of Boonton, Riverside and Ramapo. During the last years of his life he was a great sufferer, but he bore his sufferings in uncomplaining submission to his Heavenly Father's will. He was held in high esteem by the people of his several charges. He died on June 23, 1902.

Rev. William E. Bogardus was the next pastor, serving this church for four years, 1884-1888. He was a dignified Christian gentleman of the old school, and a scholarly man, reading the Scripture with facility in the original tongues. He was always conscientiously active in his Master's service. He was an ardent temperance worker, and took a special interest in young men, some of whom he led into the ministry. He had a number of settlements, the last one being Stone House Plains, now called Brookdale, where he continued for sixteen years, and where the principal work of his life was done. In 1901 he wrote the centennial history of that church, which was published. He found his recreation in the scientific study of bees and their habits. He died January 5, 1908.

The Church of Ponds has had six additional pastors since the departure of Bogardus all of whom are yet living, and we can only present their names: Frederick F. Wilson, stated supply, 1888-1890; George Niemeyer, 1890-1893; Charles L. Palmer, 1894-1897; John W. Foster, 1897-1900; Samuel R. Cunningham, 1900-1906; Robert Rogers, 1907-1909.

Conclusion

It has been a task of some difficulty to crowd the history of 200 years into an hour. In expanding a little too fully perhaps, on the earlier part we have been obliged to deal more briefly with the latter part, but this is better known to you. But now we must ask—what is the object of a church? Is it not to be a light shining in the midst of a sinful world? Is it not to hold up the standards of the Divine Law in all their purity and power? Is it not to exert a general influence on the community in behalf of truth and righte-

ousness? And does not each church exist also especially for the proclamation of the Gospel, that sinners may be saved, and to help on in the general evangelization of mankind? In reviewing the history of a church which has reached a considerable age we cannot help asking the question—What have been the results? But no one can tabulate all the results, perhaps not even the best part of them, for they consist of all the instructions given to thousands; of all the comfort imparted to multitudes of anxious souls; of all the convictions of sin excited by exhortations to repentance; with the precious invitations of the Gospel to believe in Christ and be saved. And then there are the more ostensible results in those who actually have made confession of their faith. But in the case of this church we cannot give the exact number, for the records up to 1879 have been destroyed. But we may make some approximation toward it. During the last thirty years, on a greatly contracted area, your records show an average accession of six per year, which for thirty years makes 180. During the ten years of Domine De Witt's ministry, (1799-1809) when your area was much larger, the accessions to your membership averaged twelve per year, making 120 for that period. How many were received during the forty years' ministry of Domine Vander Linde (1748-1788) we do not know; but we do know that his ministry was very successful at Paramus, so that that Consistory had to build a second edifice at Saddle River in 1784, and we also know that a second edifice had to be built in a section of your own congregation, namely at Ramapo, in 1785. And although his services at the Ponds, at least at first, were not as frequent as at Paramus; yet the Ponds Church then took in also the territory of Wyckoff, and in part, of Pompton and Preakness, so that the number of adherents to the church must have been very large. Would it be excessive therefore to say that the accession to this church during his forty years, averaged ten per year. If so, that would make 400. And during the thirty-eight years before his time from the beginning of the church, (1710-1748), it would be safe to say that the average accession was at least five per year, making 190. But so far we have covered only 118 years, and these estimates for that period amount to 890. Eighty-two years remain, in which, if we put the average accession at the low rate of five per year, we have 410 additional members, making a total of about 1,300. Such an estimate is probably not far from correct.

This church has lost in numbers and strength repeatedly by the contraction of her territory to far narrower bounds. It may be said to her honor, that she has been in some respects a mother of churches. For from her territory and membership have been formed, in part, no less than five other churches as follows: The church of Pompton Plains in 1736; of Ramapo, 1785; of Preakness, 1801; of Pompton, 1814; and of Wyckoff, 1822. Thus it often happens that the original church is weakened by offshoots all about. Neighboring localities have filled up with population more rapidly than the original settlement. New lines of travel have often left the older centres of population a little to one side; and for such reasons churches sometimes feel the necessity of changing their location to accomplish the best results. In reports of this church in

the minutes of Classis about ninety years ago, I find that Ponds then reported 183 families, 109 communicants and 800 adherents, while now you report only about fifty families and sixty members.

The Future.

The limitation for two-thirds of your history in the number of your Sabbath services because of your combination with other churches, was no doubt detrimental to the best results. No congregation can thrive as well on services once or twice a month, as on regular services, with perhaps a mid-week meeting besides. Without religious services on every Sabbath the day would not generally be so well-observed. And here let me urge all who are now present to remember the Sabbath day to keep it holy. Never absent yourself from the sanctuary. Make it a day of spiritual improvement. You will not regret it at the end of life, while the profanation of the Sabbath day by business or pleasure you will regret. Honor the house of God. Them that honor me (says God) I will honor, while they who despise Me, shall be lightly esteemed. It was probably your lack of regular services every Sabbath which accounts for the small proportion of members to the number of families—often hardly one to a family, while it ought to be more than double that number.

This edifice is your third church building. Each one has answered its purpose during its day. Think of that log hut in which your ancestors worship God for almost a quarter of a century. But that was sufficient for them, for they themselves lived in log huts. And then think of that hexagonal stone church, used for nearly a century. How quaint it would now seem to us; but it accommodated the scattered population of its time. And this third building you have now occupied for more than three-quarters of a century. What changes have come over our country since 1829? They could not have been imagined in that day, nor believed if they had been predicted. We live in an age of transition. The descendants of the old population have partly moved away, and are partly mingling with new elements. How shall the older churches conduct themselves under such circumstances? Ought they to allow themselves to see everything revolutionized around them and take no part? or should they not heartily enter into these new conditions, and give shape to them while maintaining the standards of a pure evangelical religion? Ought they not to make the house of God convenient of access to the center of population, even though it be hard to break up old and sacred associations; to make the building so attractive with pleasant accommodations, and conveniences for the Sunday school with plenty of sunlight and fresh air, so as to induce people and children to enter, that they may hear the Gospel and receive its benefits? The earnest desire of your speaker on this occasion is, that as you are now about to enter upon the third century of your church-life, you may seek divine guidance in all your plans and efforts to advance the Kingdom of God in this community. While it is a duty to remember the past and to give all due honor to the fathers, it is a greater duty to be alive to the present necessities of the church, that the children may be retained and that souls may be won to Christ to His glory and their salvation.

The Last Twenty-five Years

The history of the last twenty-five years is one of struggle. Many times without benefit of clergy, old Ponds Church has carried on. The coming of the automobile and the location of the church a mile from the center of activity militated against the church which, after all, wished to carry its message to all the members of the community, irrespective of creed or denomination.

In the early days of the 1920's, a real problem had to be met. It was whether the people would come to church or whether the church would be brought to the people. The Old Ponds building of 1829 was falling into a state of disrepair with little hope of restoration. The problem was both one for the church and the community.

Many conferences were held; some mistakes were made. However, it was decided in 1921 to erect a chapel nearer the center of the whole borough which would serve as a "Workhouse for the Lord." And accordingly the Ponds Church chapel was built on its present site. Sufficient land was acquired for the ultimate erection of Old Ponds Church Restored. This worthy objective has not yet been attained. Conditions were imposed by force of circumstance, and these have not yet been overcome. Time will tell in this year of 1935, or thereafter.

In July of 1934, the consistory, failing of popular support, voted to close the church which had had a continuous existence of 224 years, and quite propitiously there happened to come to Oakland a minister of the Gospel in the person of the Rev. Clinton E. Stoneton, M. A., formerly pastor of the Totowa Presbyterian Church, of Paterson. The situation challenged his attention as a Christian minister, and at the invitation of the consistory he entered into the work of reviving the church.

Accordingly he interviewed many persons of the community. What was the matter with Old Ponds? Or was it the community? He interviewed many who did not attend church regularly; he wanted to know why. And he began his ministry more in the nature of a missionary than as a minister.

Old Ponds Church revived. It took on new life. The challenge of Christianity was met. In the fall of 1934 such excellent progress had been made that the consistory felt it wise to extend an invitation to Mr. Stoneton to become resident pastor, and it was accordingly so done. Mr. Stoneton accepted, and became pastor of Old Ponds on January 1, 1935.

This in brief is the record of the last quarter of a century. Old Ponds faces the future with all the appreciation of its glorious history and with high hopes of the centuries of the future, firm on the conviction that the Christian Cross will be held high for the generations that are to come, exactly as it has been held high in the last 225 years.

The Bi-Centennial

(From the Paterson Daily Guardian, June 23, 1910)

Oakland, June 23—A church with a history celebrated its 200th anniversary yesterday. It is the Ponds Reformed church, situated at a meeting of roads nine miles from Paterson, two miles from Pompton and one mile from Oakland station in the Ramapo valley.

To get to the church a New Yorker takes the New York, Susquehanna and Western road from Jersey City to Oakland. Then he trudges through the dust for a mile, with the low hills all around, between fields white with daisies and past old gambrel roofed houses and more trim and modern cement villas of commuters from Paterson and even from Manhattan.

There was a big awning in front of the meeting house sheds yesterday where tables were spread for supper. By 1 o'clock in the afternoon wagons, automobiles and the more humble Shank's mare kicked up the dust from all three roads leading to the old church. By 2 o'clock there were rustlings from dresses and flutterings of fans in the pews and galleries on either side of the walls. Three hundred people were assembled in the church.

After the opening prayers and hymns and some congratulatory addresses by former pastors of the church, the Rev Dr. E. T. Corwin, of North Branch, gave a historical review of the church. In gathering his data, Dr. Corwin has spent several weeks in Holland. It was a long review, for the church is rich in its associations. In 1700 the first Dutch settlers began to come into the country around the Ponds, as the region was called from several little bodies of water near one of which the church stands. All the early names of those associated with the church were good old Dutch names, and it was not till around 1840 that anything but a Dutch name was possessed by a minister of the church. In all its 200 years the church has been without a pastor but twenty years. For the greater part of its existence it divided its dominie with other nearby settlements, the preacher going on horseback through fords and forests between parishes.

Among the pastors at last night's exercises were Rev. George W. Labaw, secretary of the Passaic classis, pastor of the Preakness church; Rev. T. C. Dickinson, pastor of the Reformed church at Pompton Plains; Rev. Strawhauer, of the Wyckoff Reformed church, and the Rev. Thomas Powell Vernoll, pastor of the First Reformed church of this city.

Supper was served to visitors by the Christian Endeavor society, assisted by the ladies of the church. The tables were set on a tent on the grounds opposite the church edifice.

The music for the services was furnished by a quintette from Paterson, consisting of Mrs. W. I. Ackerman, Miss Jeanette Dutchess, Mrs. H. M. Carman, Crystal Brown and Samuel Barbour. Otto Ebisch accompanied the singers on the organ.

For the congregational singing, Miss Hazel Stout, the organist of the church presided at the organ. William Mueller played as a cornet solo an arrangement of "The Lost Chord."

Theodore Hageman, who is supplying the pulpit at Ponds during the summer months, presided at the services yesterday.

At the evening service Rev. Charles L. Palmer, who was pastor of the Oakland church from 1894 to 1897; Rev. F. F. Wilson, from 1888 to 1890, and Rev. Samuel R. Cunningham, pastor from 1901 to 1906, made addresses.

(From the Paterson Press, June 22, 1910)

Memories of today's two hundredth anniversary of the founding of the famous old Ponds church, at Oakland, will not soon be forgotten by the three hundred and more who journeyed to the quaint house of worship early this afternoon. Old Sol was good to the people of the congregation and their friends and smiled down most graciously. That the beautiful weather and delightful breezes sweeping down from the Ramapo valley were highly appreciated was told by the happy faces of the throng to whom the ancient house of worship will always remain dear.

It was barely one o'clock when the first party of guests arrived in an elegantly equipped touring car in which were seated a party, strangers to the few residents around the church. Later it was learned that the strangers were one time members of the church, but had lived for many years in the West, and while in the East heard of the celebration and took this opportunity of renewing acquaintances and visiting the scenes of their childhood. And so it was with scores and scores of other guests at the anniversary.

Elaborate preparations had been made for the event, which is the most important thus far in the history of the Ponds church. The decorations were beautiful and unique and entirely in keeping with the anniversary, which was appropriately arranged throughout.

Without the church there was nothing of particular interest that might designate any notable event, with the exception of the scores of carriages and automobiles, which were stretched along the roads for a considerable distance. Within were the beautiful decorations.

Chains of daisies, measuring nearly five hundred feet in length, were stretched from rafter to rafter assuming a striking design. In front of the pulpit were arranged potted plants, palms and ferns, while large bouquets of roses were placed in appropriate places.

Greeting by Pastor

At three o'clock as many of the vast throng as could crowd into famous old church entered and after an organ selection by Miss Hazel Stout and an orchestra number, Rev. Theodore A. Hageman, who is the present supply, greeted the members and guests of the congregation.

Mr. Hageman arrived at Oakland less than a month ago to take charge of the church until September when he will resume his stu-

dies in the senior year at the New Brunswick Theological Seminary. He greeted the gathering in a happy mood. Mr. Hageman, although not yet ordained nor will he be until after his graduation, is an excellent speaker. Indeed he won the admiration of everyone present.

At the conclusion of a selection by the quartette Mr. Hageman, who acted as master of ceremonies, introduced Rev. Dr. E. T. Corwin, of North Branch, N. J., who is the National Historian for the Dutch Reformed church in America. Although an elderly gentleman he spoke most interestingly, holding the undivided attention of all present.

Supper on the Lawn

After the afternoon service supper was served on the lawn in front of the church where the ladies of the congregation served a most appetizing abundance of viands. Tables were arranged, which looked inviting with their centre decorations of roses.

The remainder of the time until the evening programme was spent in social intercourse. Others took short walks up or down the old turnpike, while many of the former residents sauntered around the burial ground nearby.

Evening Services

At tonight's service an interesting program of solos and quartetts will be rendered under the direction of Mrs. H. M. Carman, of 225 Godwin street, this city. Mrs. Carman, who is the musical director in the local Y. W. C. A., owns a summer home in Oakland. She kindly assisted in making the services more attractive.

Many former pastors were present among them being: Rev. T. F. Chambers, of Dover, N. J.; Rev. F. F. Wilson, of Asbury Park; Rev. H. M. Cox, of New York City; Rev. C. P. Palmer of Kingston, N. Y., and Rev. S. R. Cunningham, of Oakland. All will speak briefly at tonight's services.

Ministers of the Church

I.—In Union With Churches on the South, 1710-1748

Guilliam Bertholf,	
Also at Hackensack and Acquackanonck	1710-1724
Henricus Coens,	
Also at Acquackanonck (and at Belleville, 1726-1729)	1726-1735
Johannes Van Driessen,	
Also at Acquackanonck and Pompton Plains	1735-1748

II.—In Union With Churches on the East, 1748-1793

Benjamin Vander Linde,	
Also at Paramus, etc.	1748-1788
Peter Leydt,	
Also at Ramapo and West New Hempstead	1789-1793

III.—In Union With Churches in the Vicinity, 1798-1845

Peter DeWitt,	
Also at Wyckoff as a Station	1799-1809
John Demarest,	
Also at Wyckoff as a Station	1812-1820
Zechariah H. Kuypers,	
Also at Wyckoff and Preakness	1825-1842
William J. Thompson,	
Also at Wyckoff	1842-1845

IV.—Pastors at Ponds Alone, Without Combination With Other Churches, 1845 to Date

Barnabas V. Collins	1845-1867
Albertus Van de Water	1869-1872
Theodore F. Chambers	1872-1876
Peter Q. Wilson, Stated Supply	1876-1879
Albert A. King	1880-1883
William E. Bogardus	1884-1888
Frederic F. Wilson, Stated Supply	1888-1890
George Niemeyer	1890-1893
Charles L. Palmer	1894-1897
John W. Foster	1897-1900
Samuel R. Cunningham	1901-1906
Robert Rogers	1907-1909
W. V. D. Strong	1912-1918
Ilsley Boone (Supply)	1920-1924
Maurice J. Verduin	1924-1926
Earle V. A. Conover	1926-1928
George D. Geres	1928-1930
M. K. Dietz (Supply)	1930-1931
B. Allen Reed (Supply)	1932-1933
C. E. Stoneton, M. A.	1934-

Recollections

By Dr. Peter Edward Demarest

The organization of the Dutch Reformed Congregation of the Pond's Church is about 225 years old. Of course, none of the people who were the founders is now living. In fact, few of those who were living at the end of the second third of that time are now alive. As far as I know, the writer is the only one residing in Oakland at present who was a member of this latter group.

The church building at Oakland Avenue and Oakland Road is the third one used by the congregation and is the one which has now fallen into decay. The building has been somewhat changed from the original structure. There were originally two doors at the entrance and no recess for the pulpit, and the windows were plain glass. Just when the two doors were walled in and the center door made and the stained glass windows installed, I do not remember. I do know that my father, Samuel Peter Demarest, built the recess for the pulpit either in the early eighties or the latter part of the seventies.

My memory takes me back to about 73 years ago. Among the families who constituted the congregation at that time, there was that of John Haring who lived on the corner opposite the church where Ahler's stand is now located. He was a weaver on a hand loom, the sexton of the church, and the one who furnished the general news to the congregation at the close of the Sunday services.

All the members would gather around "Johnny", as they called him, to learn the latest news of the preceding week. You realize, of course, there were no telegraphs for the purpose of spreading news quickly, and the nearest post office was Paterson. Newspapers were published weekly, and as John Haring usually visited Paterson on Saturdays, he would gather the mail, which included the newspapers, for the various families of the community.

The next house to Haring's, on what is now the Franklin Lakes Road, is at present occupied by Mr. John Waldron. At the time of which I write, it was the Parsonage and Barnabas Collins, the pastor, lived there. There was a farm belonging to the church which Mr. Collins worked with the help of a horse he owned. The produce he raised was part of his compensation for his services as preacher.

Along this same road, the house now occupied by Mr. Joseph McCrystal belonged to John Post. He had a grist mill for the milling of flour and feed for the farmers of the section. As compensation for his services, he received one-tenth of all the grain brought to the mill. I remember particularly the overshot water-wheel which I always regarded with awe and wonder as I saw it in operation. This mill was operated by the power from the present race-way, and the wheel was located in the portion where the water now falls down to the lower level. Mr. Post was the father of several

sons and one daughter, Letty Catherine. She married George Colfax of Pompton Lakes, and, I believe, is still alive.

The next house along this road is the one in which Mr. Frank Anderson now lives. In it lived Jacob Spear, son of Henry I. Spear. His brother, John Spear, lived in the house beyond this, which is now occupied by Mr. Emil Roth. John Spear, a farmer, had a son, David H. Spear, who was the father of Andrew Spear, now residing in Ho-Ho-Kus, and the grandfather of David H. Spear, a member of the present Oakland Police Force.

Beyond these houses was the one now occupied by Mr. Mains. In this house lived Billy Winters.

The next house was of stone and very old even at the time of which I write. There is nothing left of it now but a heap of stones. It was originally occupied by Gerretse Gerritsen, who was the founder of the Garrison family in these parts and the grandfather of Squire Aaron G. Garrison of whom more will be said later. The former's daughter, Maria, was the great-grandmother of the writer, as she married Samuel Peter Demarest, the first.

Next was the home of Henry Hopper, now occupied by Mr. Beattie, carpet manufacturer of Little Falls. Henry Hopper was a farmer and owned the pond now called Crooked Pond or Lily Pond.

The next house was that of Abraham Ackerman, a farmer, and is now occupied by a dairyman, Garry Atema.

Beyond this was the home of Adam Boyd, which property is now owned by the Smith Estate. Adam Boyd was a farmer and a lobbyist in the State House at Trenton. He did not attend the church, but his daughters, of whom there were three, were regular members of the congregation.

The next house is now owned by the Fletcher Estate. It was the home of Albert Blauvelt, a farmer, who later became the organist of the church and held that position for many years. His granddaughters are the Terhune girls who still reside in Oakland.

Returning to the Church corner, and starting on the Pompton Road, the first house was one adjoining the church—now vacant. This was occupied by Anthony Bartrim, a farmer. The house has since been overhauled and much enlarged.

There was a small stone house, of which the foundations alone remain. This was opposite the present home of Mr. Milton Pulis and was occupied by James Post who was a farmer and owned a mill which was located just about where Mr. Pulis's house now stands. This was a spinning mill, operated by the water power generated by the little pond now called Trout Pond. After Bartrim's death, Mr. Post moved into the house adjoining the church.

Across the way from the front entrance to the lane to Mr. Pulis's house, was a small house occupied by a family named Hardy. There is no longer any trace of this house. Mr. Hardy was the operator of the spinning machines in Post's mill.

The next house was located where Lilac Manor now stands and was occupied by Aaron Doty. The Lilac Manor was built above and around this house. Aaron Doty was a large land owner, and the bridge which connected his farm on one side of the river with his property on the other was called Doty's Bridge. The bridge is now owned by the County but retains its old name.

Around the bend in the road (Pompton Road) stood the next house which was owned by Abraham Van Houten whose father was a prominent man in Paterson. The house burned down and was rebuilt, after which Van Houten sold the property and went to Florida. The barn belonging to the place was remodelled and is now the site of the roadhouse called the Oakland Chalet. Van Houten was not a churchman and never went to church.

The house beyond this belonged to Jacob Rogers, a locomotive manufacturer of Paterson. It was occupied by his general manager, named John Goodman. The latter's daughter is still living in Oakland and is the wife of ex-Mayor of Oakland, Martin Ryerson, the Borough Clerk. The old Rogers house is now owned by Mr. Krine Patmos.

Starting north from the church on the present Oakland Avenue, the first house was the one now known as the Green Cottage. This was the home of Henry I. Spear, a man of great importance in the place and in the management of the church. He was a large property owner as is evidenced by his name appearing in many of the original deeds of property in this section. He had given extensive farms to each of his sons, Jacob and John, whose names I have already mentioned.

The next house on the west side was that of Peter Samuel Demarest and is now occupied by the writer, his grandson. With him in a portion of this house, lived my parents, Samuel Peter Demarest, Second, and Mary Elizabeth Demarest.

Beyond this house, was the one owned by a man named Snyder. I do not remember much of him or his children. After his death, Mrs. Snyder married Jacob Fox whose granddaughter, Irene Fox Munzinger, is still living in the house with her husband and mother.

The next house along the road was occupied by John Mandigo, whose son, John Mandigo, and granddaughter, Mrs. Frank Johnson, continue to make it their home. Old John Mandigo was a farmer and a blacksmith. His blacksmith shop stood where the house of Charles H. Whitfield is now located.

Up the road from this was a small white house which is still standing. This was the home of John Winters.

In the next house along this road lived Martin Ryerson, a farmer, and father of Martin Ryerson who is the borough clerk of Oakland and the present resident of this same building.

Further along was the home of John Bush. This was a stone house which was burned down and on its site Mr. George Calder built the house now known as the Calderwood.

The next house was that of David C. Bush and stood where Mr. Sheffield's small house now stands. This, also, was a stone house with the end toward the road. David Bush was a farmer and the father of the present David C. Bush, owner of the grocery store. He was a leader in the community and very active in church matters. He sold a portion of his property where the old house stood and built another, which is now the property of David C. Bush and the home of Irving Spear Bush, a grandson of the original owner.

The next house along the road was built of brick and was the home of William Van Blarcom who owned extensive properties. He was not interested in church matters.

Beyond this, standing at the intersection of Oakland Avenue and Campgaw Road, was the house occupied by Martin Van Houten. This house is of Historical significance, as it is mentioned in the history of New Jersey as a stopping place of George Washington when he passed through the valley. (Washington mentions this house in his diary referring to it as the "Van Aulen House" for at the time of the Revolution it was occupied by Henry Van Aulen in 1780, according to the Erskine map. It is now located at what is now called Page's corner).

There were no more houses until you went around the mountain (The Vygeberg) up Valley Road. Then came the home of John Ramsey. The foundations of this house are all that remain. John Ramsey kept a store in which he sold candy and odds and ends of general merchandise.

The next house was that of John Storms and is now occupied by Mr. James Bryant Roy.

Beyond this was the home of Jacob Fox, which is now owned by Mr. Robert T. Sheldon.

Next was the house of Aaron G. Garrison Esquire, grandfather of Aaron Garrison who was named for him. The present Aaron Garrison is superintendent of the Oakland Water Department. This house burned down and the present Acorn Cottage was built on the site. Squire Garrison, as he was called, was one of the great men of his time. He was county collector, justice of the peace, and later a lay judge in the Bergen County Court at Hackensack. He took great interest in church affairs and was leader of the choir for many years. His grandfather was the aforementioned Gerretse Gerretsen (Garret Garrison) of the old stone house on Franklin Lake Road.

The house beyond that of Squire Garrison, on the opposite side of the road, was that of James Ackerman. Next beyond that was the house of William Ackerman, in part of which resided his son John Ackerman and his family. John Ackerman's daughter, Laurinda, affectionately known to all of us as "Laurie" Ackerman, married Squire Garrison's only son, Peter, and is still living in Oakland. She is the mother of Water Superintendent Aaron G. Garrison.

The next house was that of Bertholf. The present occupants of the William Ackerman house and the Bertholf house are unknown to the writer.

The next house up the valley was down the lane by the river and was owned by Abraham E. Hopper. His son Amos, in later years became the first Mayor of Oakland. Abraham E. Hopper's other son, John, married the adopted daughter of Peter Samuel Demarest and moved to Paterson. The house is now occupied by the Misses Ramsey, daughters of Peter Ramsey who lived in the next house beyond the lane on the Main road (Glen Gray Road). The present occupants of this latter house are unknown to the writer.

Further up the valley was the house of James Bartholf whose family were quite regular in their attendance at church. The house is still standing and is known by the fact that there is a large tree growing up through the porch. The present occupant is Dr. Charles Drake.

About a mile beyond this, on the same side of the road, was the home of John Garrison whose son Thaddeus Garrison was for several years sexton of the church and is still living in Oakland.

Going back down the road to the intersection of the Campgaw Road and the Oakland Road, and following the Campgaw Road, the first house on the Campgaw Road and the last one in the congregation on that road, was owned by Katie Post. She operated a whiskey still for the benefit of the farmers of the surrounding country who used to take their apples to the mill and have them made into apple whiskey.

The Crystal Lake Road is one of the branches from the Oakland Road and starts almost opposite what is now the Oakland Telephone Central office. The first house on that road was the School House which was practically a new building. The land for this had been donated by William Van Blarcom with the proviso that when it ceased to be used for school purposes it would revert to him or his heirs. The school house is still standing but the stipulations of the contract have been complied with since it is no longer used as a school. It is now a dwelling house.

The next house was just across the brook and was the home of John Van Blarcom, the son of William Van Blarcom. This house and the adjacent barns have since disappeared.

Following the Campgaw Road, we come to the property of Garret Hopper. This house was built on the shore of the pond which Garret Hopper used to furnish power for his sawmill. The house is still standing and is occupied by Mrs. Meredith. The pond is now called Caille's Pond.

From that house the road branched into what is now called McCoy Road. There lived Andrew Hopper and his family. Notwithstanding the fact that this was some distance from the church, he never failed to be present at the services. His house is still occupied by a member of his family.

Going back to the Crystal Lake Road and along same for about three-quarters of a mile, there stands a house which was that of George Demarest and in which Arthur Cummings now lives.

Next to that was the home of John Demarest, brother of George, and his wife who sold their property and moved to Wyckoff to live with their daughter, Mrs. Peter S. Pulis. There they lived until their deaths quite recently at an advanced age.

I believe this account covers all the families which were in the congregation of the old church during my early recollections back in 1861.



After the death of my grandfather, Peter S. Demarest, in 1860, my father's family lived in one part of the homestead and my grandmother and her daughters lived in the other part.

It must be understood that there were no stoves at that time and the heating of the house was by means of fireplaces; hence only the room in which a fireplace existed was warm in cold weather. A new baby arrived in our family and I was permitted to live across the hall with my grandmother for a time. This was in the early part of winter in 1861.

Grandmother was a very persistent church-goer and, in accordance with her principles, she informed me on a Sunday morning in February that I was to go to church with her and Aunt Ratie, one of her daughters. The snow was quite deep and the weather was cold. She brought out the foot-warmer, a peculiar, square wooden box with perforated sides and a handle by which to carry it. One side was a slide which, when pulled out, revealed a metal container, tray-shaped. This she filled with hot live coals taken from the fireplace. Taking the warmer by the handle in one hand and leading me with the other, she trudged through the snow to church. I was greatly excited and very cold by the time we reached there.

The church itself was cold—no fire—and uninviting and, to me, very strange looking. Grandmother opened the door of the pew, placed the foot-warmer on the floor and, after we had entered, closed the pew door behind her. I sat on the cold seat with my feet on the warmer and soon became quite comfortable.

The pulpit in front of us was a massive, panelled affair with two large candelabra, one on each side, which caused much curiosity within me. I was startled by seeing, first the top of a white head and then the gradual rising of the remainder of the body coming up from behind the pulpit. It was the minister, Dominie Collins, standing before us. I learned later that the pulpit was also a box affair entered by a door. The seat for the pastor was in the rear of it and when seated, he was invisible to the congregation. When he arose to preach he ascended two steps which caused him to rise before his people. Everything was so strange to me that I remember naught of the sermon.

"Squire" Garrison who was choir leader, struck a large tuning fork on the front of the choir loft and then held it on the woodwork in front of him so that the tone produced by the fork was clearly

audible throughout the church. He sang do, mi, sol, do, and started the hymn which was taken up immediately by the rest of the choir without instrumental accompaniment. This seemed so entrancing to me that I at once decided that some day I was going to be a choir leader. I had already decided, after seeing the minister loom up from behind the pulpit, that I would like to be a minister.

There were two seats, one on either side of the pulpit and facing the sides of it. One was occupied by the sedate and solemn-looking elders and the other by the younger looking deacons. On each post that supported the choir loft and galleries was a candle holder with one candle. As evening services were not held in the church I never saw the candles lighted except once—at a wedding—whose I do not remember.

After the services, when the congregation filed out of doors, Johnny Haring, whom I have mentioned before, distributed the letters and papers which he had brought for the members. The startling headlines in the papers:

"SEVEN STATES SECEDE FROM THE UNION"

caused a wild hubbub among the people. Some sympathized with the seceders and others with "Old Abe" as President Lincoln was familiarly called. My grandmother who was, at times, rather aggressive took part in the excitement and forgot she was keeping me standing in the snow until Aunt Ratie took me by the hand and said "Mother, I am going to take Eddie—(my pet name)—home." When we arrived at the house, I was crying and she took off my shoes and stockings and set me in front of the fireplace until I was thoroughly warmed.

Each Sunday after that first one is remembered because of the war news—first the possibility of war and finally the publication of the list of men drafted from our community. **My father's name was in the list!!** This is indelibly impressed upon my memory. With a young wife and two mere babies and he the sole support of the family, it seemed tragical. Squire Garrison, who had official control of the draft, came to his rescue by telling him that a drafted man with a family could hire a substitute upon the payment of three hundred dollars. A young unmarried man named William Montanya offered his services and father immediately sold one of his horses and hired him. I am glad to say, in passing, that Bill, as he was known, went through the war and came back hale and hearty. He married and lived here for many years and several of his descendants are now members of our community.

The next exciting Sunday that I remember was when the Battle of Bull Run had been fought. Speculation ran high that day outside of the church as to how many, if any, of our men had been killed or wounded. That day, I remember, I was barefooted and it was so hot, but I stayed listening to the excitement until the last person departed.

Each Sunday after that passed like every other Sunday with discussions pro and con until came the day when Lincoln's Emancipation Proclamation was published. Then excitement mounted as several families here owned one or more slaves. We had one in our

family called "Old Joe." (He called himself Joseph Demarest as it was customary for slaves to take the family name). It may not be generally known that slavery was not confined to the southern states. There were twenty thousand slaves in New York State alone.

The Sunday after the Proclamation was a stirring one for us children. When I reached home, I found "Old Joe" lying upon the floor, face down over his folded arms and crying as of a broken heart. Some one had hurried from church to notify the slaves, Joe among them, that they were free men. I went to Joe and put my arms around him and asked him what was the trouble. He laid his dear old head in my lap, as I had been held many times by him, and said, "I just been tole I am no longer a Demarest and will have to go 'way as a free man—Oh, Eddie, please doan let 'em sen' me away—where will I go?—Oh, I wanna die—I doan wanna live any longer." Just then Father came in, and hearing what Joe was saying, made some very uncomplimentary remarks about the busybody who had given Joe the (as Joe thought), bad news. He comforted the poor old fellow by telling him that the news meant nothing to him as he could stay with us as long as he wanted to; that everything would be just as it had always been. I will never forget the expression of joy that came into Joe's face. He caught me up in his arms and said, "Eddie, I couldn't leave you to strangers"—a statement which Mother slightly resented.

I realize that the excitement of the times was more deeply imprinted in my memory of my early church attendance than were my actual visits to the sanctuary.

It was not long after this that coal oil (later kerosene) came into quite common use with lamps for producing light into our homes. Naturally the members of the congregation thought the best was none too good for the church notwithstanding that evening services were not held. So it was decided to hold an auction and sell the candelabra and with the proceeds purchase oil lamps. At this sale Mother purchased the two pulpit candelbra and two of the side candle holders. These are still among my much-prized possessions. The sale was disappointing in its results as no one any longer wanted candle holders. Lamps were all the fashion, so a subscription was taken up to get money enough to buy lamps.

Shortly after this, the box pews with their doors were removed and bench pews installed. Other improvements followed in due time. Stoves were furnished; the two entrance doors were masoned up and one door cut through the wall to make a single entrance; the pulpit was replaced by a modern one in which the pastor was always in sight of the congregation. My father built the recess for the pulpit and sawed the lumber in his mill for the pulpit.

And now this church of so many fond memories is falling down and must be removed.

The Sunday School

Recently Mrs. Clarence Stackhouse, of Paulsboro, N. J., formerly Miss Eleanor Frances Nielsen, of Oakland, sent to Mrs. Martin Ryerson two ordinary note books, which one could stick in his pocket. These little books tell the financial history of Ponds Church Sunday School from 1872 to 1914.

The first entry is of April 20, 1872, "to collection, 50 cents." We find the year's record signed by Albert D. Bogert. The same handwriting of Mr. Bogert occurs until 1875. There is a note in the forward pages to this effect: "Fair and festival held December 23rd, 1875. Proceeds, full amount, \$164.22; by subscription, \$7.50; total, \$171.72" which, after expenses of \$12.50, left net proceeds of \$159.22. It is signed by Melancthen Post.

The statement of January 1, 1876, showing a balance on hand of \$5.45 was signed by P. E. Demarest, and a year later there is found the signature of David Hopper, who seems to have served whenever there was nobody else available during the years that followed.

In 1879 the signature of J. A. Demarest is shown, and in 1880 that of Lillie Post appears. In 1883 Mrs. A. A. King was treasurer. Various items, such as for "Pure Gold" books, leaflets and the like, are included. In 1885 G. W. Demarest signed the statement, as also for the next two years. In 1889 that of Carrie Demarest is shown.

An interesting item is that which reads as follows: "The treasure received on June from the Christian Endeavor the sum of 6.61 borrowed from the treasure on March the 24th, 1891," but the item is not signed.

In 1892 George Winters was treasurer and in 1893 Jennie Goodman. From then on to 1911 only the single name of that great old faithful, David Hopper, appears, but in 1911 Kenneth Stout kept and signed the records. The 1912 report is signed by Louise P. Stamps and for 1913 Irene Fox was the treasurer. For 1914, the last year given, is not signed.

Many interesting items appear in the expenditures, for the receipts were entirely from collections and occasional donations. Among the credit items are such as these:

January 9, 1875, Library, \$122.00
September 28, 1882, by 30 Jugs and Express, \$2.50
December 15, 1882, Books for Concert, \$1.75
December 25, 1883, Sugar and Coffee, \$1.62
December 21, 1885, Tree ornaments, \$1.83
December 21, 1885, Presents, \$20.52
April 25, 1886, Foreign Missions, \$4.30
April 5, 1886, Easter Exercises, \$5.00
November 7, 1886, Benevolent Collection, \$3.35
September 8, 1887, Excursion, \$40.00
August 21, 1888, Excursion to Greenwood Lake, \$35.75
August 27, 1892, Cigars of Picnic, \$2.50

These are typical entries and the others are largely for lesson books, pamphlets and booklets, as well as Christmas entertainments, both for refreshments and music.

Although the records of the Sunday School are very incomplete, and much must depend upon memory, the superintendents of the school since 1888 have been as follows:

David Henry Spear, Daniel J. Fox, William W. Hopper, Charles H. Sheffield, Irving S. Bush and Albert Shiphorst. Mr. Fox served for quite a number of years and Mr. Hopper served for several years. Mr. Sheffield was superintendent for the greater part of twenty years or more and only recently relinquished his post in favor of younger men. Mr. Sheffield also has been active in Sunday School work in Upper Campgaw, in the Upper Valley and also has been an officer in the Bergen County Sunday School Association. He has been a most ardent worker for Sunday Schools over a long period and has given unsparingly of his time and effort in that direction.

The writer recalls some of the teachers in Ponds Church Sunday School of many years ago, somewhere about 1890 and thereafter. Among them, trusting entirely on memory, were Miss Nellie Goodman, Mrs. Daniel J. Fox, David Hopper, Miss Anna Garrison, later Mrs. Frank D. Pulis; Miss Cora Hopper, later Mrs. William Bockhorn; David H. Spear, George Doty, William W. Hopper, Miss Hazel Stout, later Mrs. Joseph Taylor; Mrs. Cora L. McNamee, who taught a class of girls for more than a decade; all these in addition to the wives of various ministers and the ministers themselves who have given gladly and willingly to the work of the School.

Among the secretaries recalled are such as the late John Goodman, Martin Ryerson, Harry Gale McNamee, Ernest L. McNamee and Kenneth Stout.

PUPILS OF THE SUNDAY SCHOOL 1935

Frieda Berkeley	David Ryerson	Caroline Burns
Richard Frost	Lois Houghton	Janet Stap
Charles Meredith	Margie Houghton	Robert Mollema
Helen Meredith	Lois De Soto	Arthur Seel
William Potash	Helen Perry	Warren Schofield
Donald Van Winkle	Doris Winters	Christian Bannehr, Jr.
Robert Allen	Betty Fredericks	Richard Morgan
Victor Houghton	Viola Van Winkle	Harold Hanney
Audrey Coyne	Doris Hopper	William Brindle
Vilma Potash	Ruth Bannehr	Charles Conklin
Ruth Whitman	Karl Burns	George Baker
Richard Allen	Jack Adamson	Gordon Courter
Margaret Berkeley	Robert De Soto	Gale H. McNamee
Rose Berkeley	John Stap	Richard B. McNamee
Bradford Boone	Janice Meredith	Harold Schorr
Nancy Boone	James Potash	Harold Shiphorst
Ronald Burns	Raymond Tarantino	Albert Lloyd McNamee
Shirley Hopper	Ruth Houghton	Joseph Hanney
Carl Kestler	Jacqueline Loesch	Truman Rodgers
Clifford Lockwood	Adele Carpenter	Harry Coyne
Edward Potash	Ruth Meredith	Harold Carlough

TEACHERS

Mrs. E. L. McNamee	Mr. Chas. J. Munzinger	Miss Katharine Bannehr
Miss Hazel Wheeler	Miss Alice Yeomans	Miss Florence Sheffield
Mrs. Hazel Ryerson	Mr. Albert Shiphorst	Miss Helen Ryerson

The Church Organs

The first organ ever to be used in Ponds Church was purchased early in the eighties. Until that time, it was the custom for a chorister to lead the singing, which was done after the old Dutch fashion, with a tuning fork to give the "key."

The late Hon. Aaron G. Garrison, familiarly known as "the judge", for he was lay judge in the Bergen County courts in Hackensack for a number of years and for a long time was justice of the peace in Oakland, told the writer of his experiences of more than thirty years as chorister of Old Ponds.

When the time came to sing a hymn, or a psalm, in the half and whole notes of the Dutch custom, the chorister would tap the tuning fork on the table to get the "key", then sing an intoned "do-o-o-o-o." Once the congregation had caught the key, the rest was a matter of singing without benefit of an instrument.

A little melodeon was purchased early in the eighties and installed in the back gallery. From that time forward volunteer organists would play for the various services as occasion required. Perhaps the earliest of these volunteer organists was Mr. Albert D. Blauvelt, who lived near Franklin Lake. He played and led in the singing and was the successor to Judge Garrison.

In the boyhood of the writer, younger persons, as they studied music, took their places. In 1888, Miss Annie Spear, mentioned in the reminiscent notes, often played for Sunday School and church services. Meanwhile, Mr. Blauvelt's daughter also developed excellent musical talent and as both Miss Jennie Z. Blauvelt and as Mrs. Ezra M. Terhune she was the principal organist for many years.

The writer recalls that somewhere about 1898, the Ivy Society, which always was doing something for the church, financed a "beautiful new Clough & Warren" organ, and it was installed where the pulpit once stood, in the alcove in the front of the church. A special platform was built for the pulpit in front of what had now become the organ loft. The organ was a one manual affair, pumped by the feet, but with ornamental "pipes" gracing its front. It was a great improvement on the little melodeon in the gallery, which thereafter was used exclusively for Sunday School services.

In the ministry of the Rev. Samuel Robert Cunningham, who had a passion for a thoroughly modern church, he enlisted the interest of Mr. George Calder, a life long friend of Mr. Andrew Carnegie, whose benefactions had become known all over the world. Mr. Carnegie offered to purchase a new organ if the congregation would purchase new hymn books. The offer was accepted and members of the congregation promptly came to the rescue. New hymn books were purchased and Mr. Carnegie made good his promise to purchase the new organ, a very fine two-manual instrument with pedal base and a thorough imitation of a pipe organ. It is this same organ which is being used in 1935 in what is now Ponds Church Chapel.

The writer has played hymns on various occasions on the old melodeon, on the Clough & Warren and on the Carnegie organ, and on the latter only recently as much as his limitations would permit.

Mrs. Terhune was not familiar with the two-manual, pedal base Carnegie organ, and from its installation was not active as organist. Meanwhile, Mr. Charles R. Borland, a young Englishman of talent, had come to town. He had played on occasions when others were not available, and when the Carnegie organ was installed his enthusiasm knew no bounds. At that time it was pumped by hand, instead of by electricity as it is at present. That meant that two persons were necessary to operate the organ. The writer recalls that many times he has "pumped" for Mr. Borland, and later on played the instrument. Mr. Borland married Miss Lillie Post, daughter of James Post.

Among the volunteer organists during the last forty years, aside from those already mentioned, have been Mrs. Cora L. McNomee, Miss Hazel Stout, now Mrs. Joseph R. Taylor; Miss Jennie Goodman, now Mrs. Martin Ryerson, and her daughter, Miss Hazel Ryerson, now Mrs. Charles Depew. Today Mrs. Estelle Roy Schmitz, a talented musician, is the volunteer organist of Old Ponds.

The Senior Choir 1935

MRS. ESTELLE ROY SCHMITZ, Church Organist

MISS HELEN RYERSON, Director of Church Music

Miss Florence Loesch

Miss Katherine Bockhorn

Miss Hazel Wheeler

Mrs. E. K. Johnson

Miss Hazel Sanders

Mr. E. K. Johnson

Miss Elizabeth Betty Bush

Mr. Samuel J. Adamson

Mr. Allan A. Basley

The Ladies' Aid Society

What is now the Ladies' Aid Society of Ponds Church dates its origin to the Mite Society, established in the ministry of the Rev. Albert A. King, early in the eighties. It was then that an organization was formed to assist the church. The society was not especially prosperous.

However, in the ministry of the Rev. Frederic F. Wilson, late in the eighties, a new society was organized consisting largely of the young people of the community. A number of new families had come to town, among them that of Dr. and Mrs. Ezra W. Hamilton, early in 1888, the doctor who lived in Oakland for many years and became known as "the beloved physician." It is said that Mrs. Hamilton suggested the name of "Ivy Society" to this newly formed group, the term "ivy" meaning "friendship."

Certain it is that the Ivy Society made itself a real force in behalf of Old Ponds Church and in the community as well, especially during that period known as the "Gay Nineties". As noted elsewhere, the society, in the ministry of the Rev. Charles L. Palmer, purchased a new organ for the church, and financed the platform in front of the old alcove so that the new instrument might be placed in front of the congregation.

Later on, during the presidency of Mrs. Cora L. McNamee, when the old bell had become no longer fit for use, the society financed the purchase of the Ivy Bell which still rings to the community its clarion call to worship. New carpet, renovations, and many other new and renewed facilities for church work were brought about through this society.

The organization grew beyond the fondest hopes and in times became so large that it was decided to erect a hall for its purpose. Hence "Ivy Hall" came into being, and it was constructed in 1896 to the south of the present schoolhouse and facing directly on Oakland Avenue. The society was incorporated and Charles R. Borland became president. But there is such a thing as outgrowing one's clothes. Such this instance proved to be, and the society gradually fell to pieces. The borough of Oakland was incorporated in 1902 and after much negotiation, the borough finally purchased the hall for the debt that remained and it became the first borough hall. It was destroyed by fire in 1921.

Meanwhile, the ladies of the community felt as if there should be an organization of women to help carry on the work of the church. As early as 1917 groups met with the view to carrying on missionary work, giving flowers to the sick and doing other charitable deeds. In due course, this splendid effort resulted in the formation of the Ladies' Aid Society, of which Mrs. W. V. D. Strong was the first president and for which she was a most ardent worker. Mrs. John S. Terwilliger followed as the head of the organization.

In 1921, under the presidency of Mrs. Joseph Taylor, formerly Miss Hazel Stout, the society pledged a thousand toward the construction of the chapel and for several years raised by various means, such as giving suppers, fairs and the like, \$35 a month for the church.

Mrs. David C. Bush succeeded to the presidency, followed by Mrs. H. G. McNamee, Mrs. Charles T. Moog, Mrs. Charles Depew and the present executive officer, Mrs. Aaron G. Garrison. The Ladies' Aid Society continues to be what it always has been, the "ladies aid" of the church and one of its most effective supports.

Mothers Circle of Junior Church School

MRS. EMIL DE SOTO, President

MRS. VICTOR HOUGHTON, Vice President and Secretary

MRS. WALTER FREDERICKS, Treasurer

MISS RUTH MEREDITH, Secretary of Junior Church School

The Church Membership

MEMBERS OF THE CHURCH OF PONDS, APRIL, 1908

Alleman, Annie Clara	Hopper, Mrs. Daniel
Bush, David, C., Sr.	Hopper, Amos
Bush, Mrs. David C., Sr.	Hopper, Mrs. Amos
Bush, David C. Jr.	Haggerty, Mrs. Mary
Bush, Mrs. David C., Jr.	Hennion, A. G.
Boekhorn, Mrs. Cora	Hennion, Mrs. A. G.
Carlough, Mrs. Lizzie	Hennion, Miss Jennie
Cooke, Mrs. Lavinia R.	Hansen, Carl
Cunningham, Mrs. A. L.	Marshall, Mrs. Mary A.
Demarest, Cornelius	Marshall, Mrs. H.
Demarest, Mrs. Margaret	McNomee, Mrs. Rachel J.
Demarest, Miss Myra	McNomee, Mrs. L. W.
Frederick, Mrs. Grace	Meredith, Mrs. Carrie
Frederick, Mrs. Martha M.	Post, Mrs. John
Fox, Daniel J.	Ramsey, Miss Kate
Fox, Mrs. Rachel A.	Ramsey, Miss Grace
Fox, Mrs. Jacob J.	Ryerson, Martin
Fox, Mrs. Alice	Ryerson, Mrs. Martin
Garrison, G. P.	Stoddard, Mrs. F. S.
Garrison, Mrs. G. P.	Stout, Miss Hazel
Garrison, Thaddeus	Terhune, J. A.
Garrison, Mrs. Thaddeus	Terhune, Mrs. Jennie
Hopper, Arthur	Van Orden, Mrs. Alva
Hopper, Mrs. Arthur	Va nOrden, Mrs. Alva
Hopper, Anna W.	Van Orden, Miss Edna
Hopper, David	Weise, Trebold
Hopper, Mrs. David	Weise, Mrs. Trebold
Hopper, Daniel N.	Winters, Mrs. ———
Hopper, Mrs. Daniel N.	

CHURCH MEMBERSHIP 1935 AND YEAR OF JOINING

Mrs. Thaddeus A. Garrison	1885	Mrs. Charles Howard	1908
Mrs. Alva Van Orden	1889	Mrs. Adelaide Morgan	1910
Mrs. Lizzie Carlough	1889	Mrs. Emma Allerman	1911
Mrs. Martha Fredericks	1889	Mrs. Irene Munzinger	1911
Mrs. George A. Bigelow	1889	Mrs. Henry P. Burns	1913
Mrs. David C. Bush	1890	Mrs. William Baker	1913
Mrs. William H. Montanya	1891	Mr. Charles H. Sheffield	1913
Mrs. Rachel Ann Fox	1893	Miss Florence Sheffield	1913
Mr. Alva Van Orden	1893	Mrs. Irving Bush	1913
Mrs. Martin Ryerson	1893	Mrs. Victor Houghton	1913
Mr. Thaddeus A. Garrison	1894	Mrs. James E. Munn	1914
Mrs. Cora Bockhorn	1896	Mrs. Henry Mollema	1914
Mr. Martin Ryerson	1896	Mr. Henry Mollema	1914
Miss Kate Ramsey	1896	Mr. Frank Johnson	1915
Mr. Henry R. Hopper	1902	Mrs. Frank Johnson	1915
Mrs. Arthur Cummins	1906	Mr. Ernest L. McNomee	1915
Mr. David C. Bush	1906	Mr. James E. Munn	1915
Mrs. Carrie Meredith	1908	Mrs. Henry R. Hopper	1915
Mrs. George Courter	1908	Mrs. J. Howard Payne	1915

Mr. Cornelius H. Bush	1915	Mr. Charles Bush	1928
Mrs. Annie Myers	1916	Miss Nellie Fetherman	1928
Mrs. John P. Burns	1916	Miss Eleanor Fisher	1928
Mr. E. M. Terhune	1916	Mr. George A. Potter	1928
Mr. Anthony Merrion	1917	Miss Hazel Wheeler	1928
Mr. Guy Yeomans	1917	Mrs. Daniel Williams	1928
Mrs. Guy Yeomans	1917	Mrs. Paul H. Schorr	1928
Mrs. Charles Depew	1917	Mr. Henry J. Shiphorst	1928
Mr. Walter Ryerson	1917	Mr. Victor Houghton	1928
Miss Helen Ryerson	1917	Mrs. Robert M. Wheeler	1928
Mr. Robert M. Wheeler	1917	Mr. Walter J. Fredericks	1928
Mr. Frank L. Merrion	1917	Mr. Arthur McKirk	1929
Rev. Ilsley Boone	1919	Mrs. Thomas Kinross	1929
Mrs. Laura Kanouse	1920	Mr. Thomas Kinross	1929
Mrs. Walter Fredericks	1921	Miss Catherine Kinross	1929
Mrs. Seebren Reyenga	1921	Mr. George W. Clark	1929
Miss Cornelia Bockhorn	1921	Mrs. George W. Clark	1929
Miss Florence Loesch	1921	Mrs. Cora Meredith	1929
Mrs. Everett Johnson	1921	Mr. John Johnson	1929
Miss Alice M. Yeomans	1921	Miss Alice May Boone	1929
Miss Ruth Johnson	1923	Mrs. Ilsley Boone	1930
Mrs. Robert Allen	1923	Mrs. Allen A. Basley	1933
Mrs. Joseph Walton	1923	Mrs. Charles T. Moog	1933
Mrs. Ernest Winters	1923	Miss Eunice Basley	1933
Miss Grace Sachse	1924	Miss Sarah Elizabeth Bush	1933
Mrs. Ernest L. McNomee	1924	Mrs. Alfred Richardson	1933
Mr. Irving S. Bush	1925	Mr. Howard D. Romaine	1933
Mrs. Charles Meredith	1925	Miss Emily May Clark	1933
Mrs. Marie G. Riche	1925	Miss Dina E. Gilbertsen	1933
Mr. Alf C. Nielsen	1926	Miss Janet F. Kinross	1933
Miss Jeanette Bush	1926	Miss Ruth Gilbertson	1933
Miss Elizabeth Bush	1926	Mr. Richard McNomee	1933
Mr. Henry Fisher	1926	Mr. Alfred Richardson	1933
Miss Wilhelmina Fisher	1926	Mr. John Whitman	1933
Mr. Harold J. Munn	1926	Mrs. John Whitman	1933
Mr. Emil DeSoto	1926	Miss Esther L. McNomee	1933
Mrs. Emil De Soto	1926	Mr. Gale H. McNomee	1933
Mrs. Truman Rodgers	1926	Mr. John H. Meredith	1933
Mrs. Henry Shiphorst	1926	Mrs. John H. Meredith	1933
Mr. Albert Shiphorst	1926	Mrs. George Loesch	1934
Miss Catherine Bockhorn	1926	Mrs. C. E. Stoneton	1935
Mr. David H. Spear	1926	Mr. Everett Johnson	1935
Mrs. Harry E. Ferrell	1926	Mrs. Jessie Lockwood	1935
Mrs. Harry Gale McNomee	1927	Miss Ruth J. Meredith	1935
Mr. William Richardson	1927	Miss Edyth M. Moog	1935
Mr. Seebren Reyenga	1927	Mr. Harold Shiphorst	1935
Mrs. Emma E. Snyder	1927	Mr. Truman T. Rodgers	1935
Mr. Harry J. Baker	1927	Mr. Arthur J. Seel	1935
Mr. William Chrisler Jr.	1927	Mr. Henry Robert Mollema	1935
Mr. Edward Eve	1927	Mr. Albert Lloyd McNomee	1935
Mr. Arthur G. Pulis, Jr.	1927	Mr. Harold P. Schorr	1935
Mr. Charles Howard, Jr.	1927	Miss Jacqueline Loesch	1935
Mr. Robert Allen	1928	Miss Edith D. Carpenter	1935

Appendix

CALL OF DOMINIE VANDER LINDE

In the year 1748 the church of Ponds in connection with the church of Paramus, called a pastor. The call was preserved in the archives of both churches and is as follows:

In the name of God. The call on Do. Benjamin VanDer Linde, candidate for the sacred ministry, as the regular pastor and teacher of the Nether Dutch Reformed congregations at Paramus and the Ponds.

Inasmuch as the Nether Dutch Reformed Congregations of Paramus and the Ponds are now destitute of a pastor, and having heard your qualifications for preaching with much satisfaction, and having sufficient evidence of your godly conduct. We, the underwritten elders and deacons of the Nether Dutch Congregations of Paramus and the Ponds, in the name of the Church, wit Domine Antonius Curtenius as Moderator, after calling upon te holy name of God, have chosen and called Do. B. VanDer Linde, S. S. ministerii candidatus:

1. As our lawful regular pastor and teacher of the Nether Dutch Congregations of Jesus Christ at Paramus and the Ponds, in the Province of New Jersey, to preach the Word of God purely, to attend to the catechetical instruction, to administer the holy sacraments according to the institution of Christ, o adminiser church discipline ogether with the elders of the church, and farther to do all that belongs to the office of a diligent and faithful minister of Christ as appointed by Him, and according to the good ecclesiastical order established by the Synod of Dort in the years 1618 and 1619.

2. In particular:—

(1) You are to preach but once each Sabbath, and on the first and second day of Christmas, on New York's Day, on the first and second day of Easter, on Ascension Day, and on the first and second of Whitsunday, on which days you are also to preach but once. On the afternoon (Sabbath) you are to catechise the children for their benefit.

(2) You are to serve four turns at Paramus, and the fifth at the Ponds, in such manner that on one Sabbath you shall preach on a text of your own choice, at your discretion, and on the next Sabbath you shall preach on the Heidelberg catechism.

(3) If the Ponds should raise more money, then they may have service every third Sabbath but no farther.

(4) If any other congregation should desire to have part of the services of Do. B. VanDer Linde as their minister, and it should not prove injurious to Paramus and the Ponds, such congregations may obtain part of his services, with the consent of both the present churches and the minister.

(5) In relation to the Lord's Supper, the preparatory sermon, and family visitation, you shall consult with both the consistories as to what time and how often it will be best to attend to these for the good of the churches.

3. And so We promise you,

(1) For your service as above defined, as your yearly salary, sixty pounds, such money as is current among us and in New York, the half of which shall be paid semi-annually, by the elders and deacons for the time being. Your salary shall commence from the time of the acceptance of the call.

(2) Besides this, we will build for you at Paramus a good and suitable parsonage house, having forty-five acres of land with it. The Church of Paramus will provide firewood every year at the Domine's house; the Ponds will fetch the Domine and return him home whenever he preaches

there. And until the parsonage house shall be built, we promise to provide you a free dwelling, so that during your whole ministry among us, a dwelling shall be furnished you.

In promising you these, we add, that we with the individual members of our congregations, have promised, each one for himself, by voluntary subscription, a certain sum to be paid into the hands of the elders and deacons for the time being, annually, for the payment of the promised salary, and thus suitable provision is made.

We promise to use all diligence to collect the sums procured at the stipulated times, and thus promptly pay your salary, and in order to attain this, we bind ourselves, the present elders and deacons; and every member of consistory, both elders and deacons, who may hereafter be chosen in these churches, shall before their ordination also sign this call, in the manner in which it now takes place in the neighboring churches.

We heartily wish we were in circumstances to enable us to promise a higher salary, but our inability prevents. It is only the love borne to you which has brought the salary thus far. You may therefore feel assured that with the increase of the congregation, your salary will be increased to seventy-five pounds, of such money as above stated.

Bearing this in mind, and reflecting on the great wants of our church, we indulge the prospect of desired edification in the confirmation of our saving faith, and growth in grace and knowledge of our Lord Jesus Christ, in those who belong to our congregation, under the powerful co-operation of the Holy Ghost. We also hope that our attachment and love towards you, and your reciprocated love toward us, shall be answered in expectation that you will, in the fear of the Lord, and with cordialty accept this our call, made and forwarden by our church to you. We further promise you by these in the name of the church, that when among us, we shall hola you in that respect, and treat you with that love, which is due to a minister of Jesus Christ. We pray Jehovah God to give a prosperous issue to this our call, and cause it to redound to the glory and honor of His Name, the extension of His Kingdom and the ingathering and salvation of many souls. Amen.

Done at the Ponds on the 21st of August, in the year 1748.

ANTONIUS CURTENIUS,

Moderator of the Call.

Deacons

Elders

Albert Van Dien,
Steve Terhuen,
Ian Romeyn,
Barent Van Horn,
Hendrik Van Aelen,
Roelof Van Houten,

Joannes Stek,
Klaes Zabriski,
Albert Bogart,
Simon Van Winkel,
Cornelius Van Houten,
Steve Bogert.

NOTE—With the call four free Sabbaths are given by the congregations of Paramus and Ponds to Rev. B. VanDer Linde. Besides this £80 yearly are promised.

1761

The receipts of Vander Linde from 1748 to 1761 were preserved until 1879 when they were destroyed by fire. These showed that the Consistory paid him regularly every half year, £12.10 s. Possibly after that they increased his salary somewhat, and had more services.—Van Benschoten's Sermon.

1766

The Christian Consistory convened with prayer at the Ponds in the forenoon, May 26, 1766. Helmus Van Houten and Guillian Van Houten were appointed to investigate the causes of difference between B. Romeyn and Jacob Garretson. Th differences between them were adjusted including that with his mother, Rachel Garretson.

The elders, Barent Van Hoorn and Arent Schuyler were appointed a committee in relation to differences between B. Romeyn and Peter Van

Ziel. Not succeeding, the Consistory assembled as a committee of the whole, and reconciliation was effected.

Henry Van Allen and Andrew Du Bow were appointed a committee in reference to a misunderstanding between Crinus Ackerman and John J. Romeyn. They reported that it was a matter of no importance.

Hlmus Van Houten and Guilliarm Bartholf were appointed to reconcile John J. Romeyn and Jacob Van Houten, and reported success.

1772

The next fall the two Consistories of Paramus and Ponds took the following action:

We, the undersigned Consistory of the Dutch Reformed congregation of Paramus and Ponds have commissioned our Pastor and Teacher, together with the elders, Frederic Van Riper (of Paramus) and Arent Schuyler (of the Ponds) to represent us at the General Convention of Reformed Pastors and Teachers, which is to be held on th thirteenth of October at New York, in order there to effect agreement in accordance with the Articles of Union, and with reference to what may best serve for a further devising of peace among the brethren who have been so divided among themselves under the names of Coetus and Conferentie.

We pray Almighty God so to direct the minds and feelings of that Reverend Body that there never again may occur such a sinful agitation in perversities in God's Church. Such is the prayer and desire of this Consistory.

Done in Consistory meeting at Paramus and Ponds this day, October 5th, 1772.

Elders

Vredrick Van Ryper,
Hendrick Zabrisky,
Davied Terhuen,
Gerrett Hopper.

Deacons

Machiel Hartje,
Arent Schuyler,
Simon Van Winkel.
Lucas Bogart.

1780

1780, June 21. Resolved, That the seats be sold at 12 shillings each, on condition that 3 shillings be paid, when transferred by sale or inheritance; and 3 shillings per year be paid to the minister. This shall be strictly required. Done at a meeting of the Great Consistory.

1785

After the Revolution persons living somewhat remote from the churches of Paramus and Ponds, but who had always hitherto attended these churches, began to feel the necessity of church accommodations nearer home. This feeling first manifested itself in the neighborhood of Ramapo. The people of that section who had generally attended the church of Ponds sent a delegation to the Classes of Hackensack on December 14, 1785, held at Paramus, asking to be organized into a separate church. The following is the record:

David Christie appeared before the Rev. Classis, and Cornelius Haring, and have, as commissioned by the neighborhood of Ramapo, presented a written memorial signed by the respective citizens of the neighborhood, by which their honors request from the Rev. Classis liberty and to be established into a church. The Rev. Classis having heard and considered this desire, agree unanimously that this neighborhood shall be organized into a church, but with this restriction, that those among them are bound to fulfill their promises for the support of religion in the congregations of Paramus and Ponds, by virtue of their signatures, as long as the call remains in force of Dominie VanDer Linde, to which they have freely pledged themselves. As for the rest we wish that the Lord will bestow upon them and their desire, his blessing and love. Furthermore, the Rev. Hermanus Meyer (of Pompton Plains) is appointed with one of his Consistory to assist said neighborhood in the appointment of a Consistory there."

In 1810 the church of Ramapo reported 150 families.

Articles for the regulation of the Rev. Dutch Consistory at the Ponds, Aug. 16, 1790.

Article 1st. All the seats in this church which are not yet sold, shall be sold as soon as possible for the sum of 12 shilling each, and the Church Masters shall make a record thereof in a suitable book to prevent confusion.

Article 2nd. All persons who own sittings in this church and reside within its bounds, shall be required to pay three shillings per year for salary, for every sitting they have engaged, when required by any member of the Consistory. If they neglect to do so for two successive years, the Church Masters are authorized to sell their sittings for the benefit of the church. It is understood that those who united in making a call shall retain their seats so long as their subscriptions are paid.

Article 3rd. Non-residents who hold sittings in this church shall be required to pay yearly three shillings toward the salary, for every sitting which they hold. This amount they must forward to some member of the Consistory without being called upon. If they neglect to do so for one year, their sitting shall be sold for the benefit of the church.

Article 4th. The sittings, as often as they are transferred by inheritance or sale, shall be recorded anew by the Church Masters. The new owners shall pay three shillings for such recording, for the benefit of the church. And owners of sittings who request a new record shall be required to do the same by the first of the following October. Otherwise such sittings shall be forfeited to the church.

Article 6th. For the preservation of good (ecclesiastical) order in the congregation, no minister shall be permitted to reform service in this church without the consent of the ruling Consistory.

The farm of 65 acres purchased in 1800 was the property where John Post lived in 1866. It was bought of Martin J. Ryerson for \$1,000, but for some reason no deed was passed until 1811.

THE CONSISTORY

Names of the members of the consistory of the Ponds Church, so far as they have been recovered from signatures to calls, or as found recorded as delegates to Classis, or Synod.

Signatures to the call of VanDer Linde.

Elders

1748 Albert Van Dien,
Steve Terhuen,
Ian Romeyn,*
Barent Van Horn,*
Hendrik Van Allen,*
RoReloff Van Houten,*

Deacons

Johannes Stek* (Stagg),
Albert Bogart
Klaes Zabriski,
Simon Van Winkle*
Cornelius Van Houten,*
Steve Bogart

*These were the elders and deacons of the Ponds according to Van Benschoten.

1766 Helmus Van Houten,
Henry Van Allen,
Barent Van Hoorn.

Andrew DuBow
Guilliam Bartholf

Church Masters

1766 Peter Schuyler
Ralph Van Houten

Treasurer

1766 Conrad Pulis

1722 Arent Schuyler, delegate to Synod

Delegates to the Classis of Hackensack — 1772-1800

- Elders -

1778 Hendrick Van Allen
1781 Cornelius Stagg
1785 Stephen Bogert

1791 Garret H. Blauvelt
1793 Garret H. Blauvelt
1793 Jacob S. Bogert

1793 Nicholas Romeyn	1794 Peter Pulisfelt
1797 Peter Pulisfelt	1797 Rynier Quackenboss,
1797 Dirck Van Rypen	1798 Nicholas Romeyn
1799 Dirck Van Rypen	1799 Abraham Van Voorheesen
1800 Albert Van Ziel	

There were no Deacons

Delegates to Classis of Bergen — 1800-1839

- Elders -

1801 Jacob Berdan	1807 Jacobus L. Ackerman
1802 Rynier Quackenboss	1808 Peter Bogert
1804 David Ecker	1808 John Stagg
1805 Albert Voorhis,	1810 John J. Pulis
1806 Lawrence Ackerman	1811 John Van Houten
1806 William Pulisfelt	

There were no Deacons

Signatures to the call of Demarest

Elders

Deacons

1811 Joseph Van Cleve	George Snyder
Conrad Stur	Simeon Van Winkel
Nicholas Romeyn	Samuel Romeyn
William Pulis	John A. Van Voorhees

Between 1811 and 1820 John Willis and Samuel Demarest were chosen Church Masters.

- Elders -

1813 John C. Stagg	1817 Conrad Storr
1814 Benjamin Romeyn	1817 William Pulis
1815 John Van Voorhis,	1818 Conrad Storr
1816 Abraham Storr,	1820 James L. Ackerman
1816 Conrad Storr,	1821 John Van Houten

No Deacons are listed

A new Consistory was elected 1822 at the Reorganization of the Church, after the Separation of the Church of Wyckoff and with a new Act of Incorporation.

Elders

Deacons

1822 Joseph Van Cleve	Benjamin Bartholf
George Snyder	Simon Van Winkel
1823 Joseph Van Cleve,	
1824 Joseph Van Cleve	
1824 Benjamin Bartholf	

Signatures to the call of Kuypers

Elders

Deacons

1825 Benjamin Bartholf	Samuel P. Demarest
Samuel Romaine	Henry I. Spear
Simeon Van Winkel	William H. Winters
Jacob Garrison, Jr.	David M. Romaine
1825 Simeon Van Winkel	
1826 John Van Winkel	
1827 Abraham Stevenson	
1828 John A. Van Voorhis	
1829 John Bartholf	

Committee to build the new church

- Elders -

1829 Martin Van Houten	1830 John Van Cleve
William H. Winters	1833 Samuel P. Demarest
Peter C. Bogert	1833 Simeon Van Winkel
John S. Post, Jr.	

No Deacons were named

Delegates to the Classis of Passaic

- Elders -

1839 Abraham Ackerman	1841 William H. Winters
1839 John Bartholf	1842 William H. Winters

Deacons did not serve

Signatures to call of Thompson

Elders	Deacons
1842 William H. Winters	Peter S. Demarest
Albert J. Storms	Henry S. Hopper
Abraham P. Ackerman	Isaac J. Storms

- Elders -

1843 William H. Winters	1844 John J. Post
1844 William H. Winters	1845 William H. Winters

Signatures to call of Collins

Elders	Deacons
1845 William H. Winters	Abram Hopper
Peter S. Demarest	Giles Pool
Samuel Demarest	Henry Hopper
Albert Storms	

- Elders -

1846 William Winters	1849 William H. Winter
1846 J. Post	1850 John Romeyn
1846 Henry Doremus	1850 William Ackerman
1847 William P. Winter	1850 William H. Winter
1847 William H. Winters	1851 William H. Winter
1848 A. P. Ackerman	1851 P. S. Demarest
1849 William Winter	1852 P. Demarest
	1852 W. H. Winter

Committee on Repairs

- Elders -

1852 Peter S. Demarest	Ralph Van Houten
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- Elders -

1853 W. H. Winter	1859 Abram Storms
1853 Peter Demarest	1860 William A. Ackerman
1853 W. H. Winter	1860 Albert Storms,
1854 W. H. Winter	1861 ——— DeBaun
1855 William Ackerman	1862 Albert Storms
1855 W. H. Winter	1862 William Ackerman
1856 Albert Storms	1863 Abram Hopper
1856 Abram Hopper	1864 Jacob DeBaun
1857 William Ackerman	1864 William Ackerman
1857 Abram Hopper	1864 William Ackerman
1858 William Ackerman	1866 William Ackerman
1858 Abraham Hopper	1865 Abram Hopper
1859 Abraham Hopper and	1867 William Ackerman
William Ackerman	1869 William A. Ackerman
	1869 Henry I. Spear

Signatures to call of VandeWater

Elders	Deacons
1869 Henry I. Spear	Aaron G. Garrison
Abraham Hopper	John P. Storms
William Ackerman	Stephen Fox

- Elders -

1870 Henry I. Spear	1872 Abram Hopper
1871 Henry I. Spear	1872 Aaron Garretson
1872 J. B. Storms	

Signatures to the call of Chambers

Elders	Deacons
1872 Aaron G. Garrison	Samuel P. Demarest
Albert D. Bogert	James Ackerman
Abraham Hopper	John Post
John P. Storms	John H. Spear
1873 J. P. Storms	S. P. Demarest
1873 Aaron Garretson	James Ackerman
1874 David Demarest	
1874 John Spear	

1874-1891, the volume of minutes of the Classis of Passaic destroyed by fire.

Names furnished by Consistory

Elders	Deacons
1874 Abraham Hopper	John Post
J. P. Storms	J. H. Spear
1875 A. G. Garrison	S. P. Demarest
A. D. Bogert	James Ackerman

Names of Consistory signing request to print Rev. P. Q. Wilson's Historical Sermon, December, 1876:—

Elders	Deacons
1876 Aaron G. Garrison	Jacob J. Fox
Cornelius Demarest	James Post
Samuel B. Demarest	John Demarest
A. D. Bogert	
1877 A. G. Garrison	
A. D. Bogert	
1878 C. C. Demarest	
S. P. Demarest	

1879 The Books of the Consistory burned.

1880-1897. During these years, the following served, with others, as officers. Their dates cannot be given accurately:

A. G. Garrison, A. D. Bogert, S. P. Demarest, C. C. Demarest, James Post, J. J. Fox, J. C. Demarest, J. D. Mandigo, H. M. Post, P. E. Demarest, W. H. H. Doty, D. J. Fox, David Hopper, J. J. Momerson, J. J. Winter, M. R. Hennion, G. P. Garrison, James Ackerman, W. A. Ackerman, D. H. Spear.

Elders	Deacons
1898 David C. Bush	Daniel N. Hopper
John H. Post	Thaddeus A. Garrison
1899 Daniel J. Fox	Abraham A. Vanderbeck
David Hopper	Martin Ryerson
1900 David C. Bush	Daniel N. Hopper
John H. Post	Thaddeus A. Garrison
1901 Daniel J. Fox	Martin Ryerson
David Hopper	Thaddeus A. Garrison
1902 David C. Bush	Henry R. Hopper
John H. Post	C. R. Borland
1903 Daniel J. Fox	Daniel N. Hopper
David Hopper	Martin R. Hennion

Elders

- 1904 David C. Bush, Sr.
Daniel N. Hopper
1905 Daniel J. Fox
David Hopper
1906 David C. Bush, Sr.
Daniel N. Hopper

Elders

- 1907 Daniel J. Fox
David Hopper
1908 Daniel N. Hopper
M. R. Hennion
1909 Daniel J. Fox
David Hopper
T. A. Garrison, one year
1910 Daniel N. Hopper
Thaddeus A. Garrison

Deacons

- Thaddeus A. Garrison
Martin Ryerson
Henry R. Hopper
M. R. Hennion
Martin Ryerson
Thaddeus A. Garrison

Deacons

- Wm. R. Hennion
Henry R. Hopper
M. Ryerson
David C. Bush, Jr.
Henry R. Hopper
Arthur L. Hopper
Martin Ryerson
David C. Bush

The Consistory 1935

Elders

- Mr. Charles H. Sheffield
Mr. Martin Ryerson
Mr. David C. Bush, Clerk
Mr. Alf C. Nielsen

Deacons

- Mr. George A. Potter
Mr. Alfred Richardson
Mr. Irving S. Bush
Mr. Everett K. Johnson

Reminiscent Notes

In old pictures of Ponds Church, taken prior to 1880, a weather vane is shown, but this was replaced with one presented by Mr. Paul Colbron, at that time living at The Calderwood, some time prior to 1900, probably 1895. Until 1928 this vane told the direction of the wind as well as the points of the compass. It now has been purchased by a friend of the church from private parties, repaired and is being presented at the 225th anniversary in the hope that it will once more crown Ponds Church Restored.

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Mrs. Mary Post Haggerty recalls a large number of old hymn books were tucked away in the belfry of the old church when she was a girl. They have not been found.

* * *

The change from the old Colonial square-paned windows was made late in the eighties. The Rev. F. F. Wilson then was acting pastor. He suggested a "modern" type of window and offered to give one personally if Mr. James Post, for many years an elder, would do the same. Mr. Post agreed and suddenly one Sunday morning two stained glass windows of the gothic type were found to be in place. Thus in time old residents presented windows until by 1888, at the latest, all the windows had been replaced. All of them were gifts.

* * *

The writer recalls his first day at Sunday School in May of 1888. Mr. David H. Spear was superintendent. Miss Annie Spear (now Mrs. David C. Bush) was organist. Mr. George Doty was the teacher of the writer's class. And that Sunday Miss Jennie Z. Blauvelt (the late Mrs. Ezra M. Terhune) played for church services. The Rev. F. F. Wilson was the preacher. The writer, then less than five years old, was taken to the Sunday School by his "elder brother," Mr. Ezra M. Terhune, then a mere lad. The school was held then, as for many years afterward, in the galleries of the old Ponds Church.

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